

IONAHS SERMON,

AND

Niniuehs repentance.



SERMON PREACHED AT
Pauls Crosse Jun. 20. 1602. and now
thought fit to be published for
our meditations in
these times.

By R^o. WAKEMAN *Master of Arts BScat*
and fellow of Balliol College
in Oxford. 24948

The second Impression.

Matth. 12. 41.

The men of Niniveh shall rise in iudgment with this
generation and condemne it.

*The orig. other
Cope. is in
Bodleyan*



Printed at Oxford by Ioseph Barnes, and are to bee
sold in Pauls Church-yard at the signe of the
Crown by Simon Waterston, 1606.

THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

OF THE UNIVERSITY OF OXFORD

IN TWO VOLUMES

LONDON

Printed by J. Streater

at the

Printers Office

in St. Dunstons Church-yard

near the North Gate

1693

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1693

To the Christian Reader.

I am not ignorant (beloued in Christ Ie-
sus) how fruitful this age of ours is in
bringing forth, to the viewe of the
world, many new bookes, in somuch that
wise men doe accompt it a fault of these
times, that so many simple pamphlets are
suffered to bee committed to the presse.
Vherin, if I be iustly blamed with the
rest, for publishing these my rude & raw
meditations: accept of my iust excuse,
which is not (as commonly others alleadge
for themselves) importunity of friendes,
for then I had printed my sermon, as soone
as I had preached it: being therunto ear-
nestly desiered by many that heard me, as
well strangers, as of my familiar acquain-
tance. But understanding since, that ma-
ny copies, as they were taken by note, are
scattered abroad in Londō & else where
wherof some haue come vnto my hands,
and finding them to be very vnperfect: I
am the more willing to publish the same,
as I deliuered it, not adding, or detra-
cting

To the Reader.

eting, any one worde in the whole'. And whereas, in the second generall part, I largely amplified the severall circumstaunces, whē I first penned the I do now only point at them, in this printed copie, partly to avoid tediousnes, & partly because I was constrained so to do, when I preached this sermon: beeing then cut off by the unseasonablenes of the weather, and shortnesse of the time. But how simple & vnperfect soever it bee, yet for the arguments sake, befitting these heavy times (which was an other cause of my printing it) I am the rather bould, to offer it to the consideration of every well-disposed Christian: beseeching God, who giueth a happy successe to al our labors, so to blesse it, that he who readeth the same, may so meditate on the patience and long-suffering of God, and of his iudgement and iustice: that by the one he may be allured unto repentance, by the other deterred from sin. That as the people of Niniveh, hearing the wordes of Ionas Sermon, did all turne from their euill waies: so the people of England, reading

To the Reader.

ding an exposition on Ionas sermon may
all become newe converts unto the Lord.
That as the Lorde in mercy deale vwith
them, in with-houlding his punishments:
so he may as mercifully deale with vs at
this time, in removing his heavy plagues,
and fearefull iudgments from vs, and
from our Land. Thus recommending it
to thy Christian meditation, and my selfe,
& all my studies to thy daily prayers, I bid
thee hartely farewell in the Lord. From
Ealioll Colledg in Oxford October. 10.
1603.

Thine in the Lord,

ROBERT WAKE-MAN.

Jonah. 3.4.5.

The Analysis of the Text.

In these two verses I observe 3. generall parts.	1. Jonas sermon to the Ninivites, whereof there are 2 principall parts. ver 4.	1	The patience & long suffering of the Lorde, in that hee did not presently destroy these Ninivites, but gaue them a good space to repent: yet 40. daies.
		2	His iustice and iudgement denouncing destruction against them, if in the time allotted they would not repent and amend. <i>And Niniveh shall be destroyed.</i>
		1	By their faith which was not fruitlesse. <i>So the people of Niniveh beleaved God.</i>
		2	By their fasting, which was not private. <i>And proclaimed a fast.</i>
		3	By their attire, which was not costlie. <i>And put on sackcloath.</i>
	2. The Ninivites repentance at Jonas sermon described in 4. circumstances ver. 5.	4	By their number, which were not few. <i>From the greatest to the least.</i>

There are some other observations by the way pointed at, which are not specified in this table.

The Fulfillment of the Text

1	The passage of Jonah's suffering of the	1	Jonah's
2	Lord's in that he did not precisely do	2	what to the
3	any of these things, but gave them a	3	Ninives,
4	good space to repent for 40 days.	4	whereas
5	the king and his court, and the whole	5	there are a
6	of the nation against them, in the time	6	principally
7	of their repentance, they were not	7	of the
8	repentant, and a great number of them	8	of the
9	of their faith which was not true.	9	of the
10	of the people of Nineveh believed	10	of the
11	God.	11	of the
12	By their faith and works was not private	12	of the
13	and private.	13	of the
14	By their works, which was not private	14	of the
15	and private.	15	of the
16	By their works, which was not private	16	of the
17	and private.	17	of the
18	By their works, which was not private	18	of the
19	and private.	19	of the
20	By their works, which was not private	20	of the
21	and private.	21	of the
22	By their works, which was not private	22	of the
23	and private.	23	of the
24	By their works, which was not private	24	of the
25	and private.	25	of the
26	By their works, which was not private	26	of the
27	and private.	27	of the
28	By their works, which was not private	28	of the
29	and private.	29	of the
30	By their works, which was not private	30	of the
31	and private.	31	of the
32	By their works, which was not private	32	of the
33	and private.	33	of the
34	By their works, which was not private	34	of the
35	and private.	35	of the
36	By their works, which was not private	36	of the
37	and private.	37	of the
38	By their works, which was not private	38	of the
39	and private.	39	of the
40	By their works, which was not private	40	of the
41	and private.	41	of the
42	By their works, which was not private	42	of the
43	and private.	43	of the
44	By their works, which was not private	44	of the
45	and private.	45	of the
46	By their works, which was not private	46	of the
47	and private.	47	of the
48	By their works, which was not private	48	of the
49	and private.	49	of the
50	By their works, which was not private	50	of the
51	and private.	51	of the
52	By their works, which was not private	52	of the
53	and private.	53	of the
54	By their works, which was not private	54	of the
55	and private.	55	of the
56	By their works, which was not private	56	of the
57	and private.	57	of the
58	By their works, which was not private	58	of the
59	and private.	59	of the
60	By their works, which was not private	60	of the
61	and private.	61	of the
62	By their works, which was not private	62	of the
63	and private.	63	of the
64	By their works, which was not private	64	of the
65	and private.	65	of the
66	By their works, which was not private	66	of the
67	and private.	67	of the
68	By their works, which was not private	68	of the
69	and private.	69	of the
70	By their works, which was not private	70	of the
71	and private.	71	of the
72	By their works, which was not private	72	of the
73	and private.	73	of the
74	By their works, which was not private	74	of the
75	and private.	75	of the
76	By their works, which was not private	76	of the
77	and private.	77	of the
78	By their works, which was not private	78	of the
79	and private.	79	of the
80	By their works, which was not private	80	of the
81	and private.	81	of the
82	By their works, which was not private	82	of the
83	and private.	83	of the
84	By their works, which was not private	84	of the
85	and private.	85	of the
86	By their works, which was not private	86	of the
87	and private.	87	of the
88	By their works, which was not private	88	of the
89	and private.	89	of the
90	By their works, which was not private	90	of the
91	and private.	91	of the
92	By their works, which was not private	92	of the
93	and private.	93	of the
94	By their works, which was not private	94	of the
95	and private.	95	of the
96	By their works, which was not private	96	of the
97	and private.	97	of the
98	By their works, which was not private	98	of the
99	and private.	99	of the
100	By their works, which was not private	100	of the

There are some other observations by
the way pointed at, which are not peculiar
to this text.



A SERMON PREACHED
at Pauls Crosse Jun. 20. An. 1602.

The Text.

*Jonah 3. 4, 5. Tet 40. daies and Niniveh
shall be destroyed. So the people of Ni-
niveh beleevd God, and proclaimed a
fast, and put on sack-cloath, from the
greatest of them even to the least of
them.*



Hē *Jonas* the Pro-
phet of the Lorde
(Right honorable,
Right worshipful,
& wel-beloued in
the best beloued
Christ Iesus) had a
long time in vaine
preached and prophecied in Jsraell:
hee had an expresse charge giuen him
from

The occa-
sion & ar-
gument of
this Pro-
phcie.

from the highest, to goe and cry againe
Niniveh the theife city of the *Assiriās*:
 that provoking them the gentiles to re-
 pentance, he might the rather leaue the
 obstinate Israelits inexcusable. But such
 was, either his wilful obstinacy that he
 would not, or his fraile imbecility that
 he did not regard his Lordes designe-
 ment: thinking with him selfe that his
 labour shoulde take little effect among
 strangers to God and himselfe, seeing it
 had done so small good on Israell his
 owne people. And therefore, in steed of
 going to *Niniveh* whither he was bound,
 he shippeth himselfe for *Tarshish*, & cō-
 mitteth himselfe vnto the sea, thinking
 thereby to fly from the presence of the
 Lord. But behold he that is the God as
 well of the sea as of the dry land, sendes
 out his heraulds after him, a great wind,
 & a mighty tempest: who raised the sea,
 and rowled the waues, and rocked the
 ship, and so rowled vp sleepey *Jonas*, that
 he finds no rest in the ship, the ship no
safty in the waues, the waues no quiet
 in

in the sea the sea no calme in it selfe, vn
till the marriners had throwne out *Ionas*
to appease it. And yet see the providēce
of a good God to a disobedient Prophet:
though he is cast out, yet the Lord doth
not cast him of: though the mariners by
his owne appointment takes him vp, &
throws him into the sea: yet a great fish
by the Lordes appointment swallows
him vp, and castes him on the dry land.
Beeing thus delivered out of the deepe
by the mighty hand of God, he had the
second time the same charge laid vpon
him, ^b *Arise & goe preach to Niniveh*
the great city. Which the Prophet had *Ion. 3. 1.*
no sooner hard, but behold his obediēce
to the Lords call. ^c *He arose*, saith the
text, *and went to Niniveh*, according to
the word of the Lord. Yea to *Niniveh* a
great and excellent city of 3. daies iour-
ney, as the Prophet calls it. Yea he cryed
against it, and said as before J read vn-
to you. Yet forty daies & *Niniveh* shall
be destroyed. So the people of *Niniveh* be-
leeved God, & proclaimed a fast, and put

on sackcloth, from the greatest of them
vnto the least.

In which two verses, for my easier
proceeding, and your better vnderstan-
ding, may it please you to obserue, and
consider with mee these two general
partes.

The gene-
rall divisiō.
two parts

2. generall
partes.

1. *Jonas* sermon to the Ni-
nivites in these wordes, *Yet*
forty daies & Niniveh shall
be destroyed.

2. The Ninivites repentāce
in the next wordes, *So the*
people of Niniveh belceued
God, and proclaimed a fast,
&c.

The 1. setteth downe a message from
the Lord to a great Citie. The 2. decla-
reth the conversion of a great city vnto
the Lord. In the 1. mercy & iudgment
are preached by one, and that is *Jonas*.
In the 2. faith & good works are practi-
sed by many, & they are *Ninivites*. Be-
hold in the one, the duty of all true Pro-
phets, to declare vvith boldnesse the
Lords

Lordes wil vnto his people'. Behold in the other, the duty of al faithful people, to obey with alacritie the voice of the Lordes Prophets. The 1. general part containeth in it these.

- | | | |
|--------------------------|---|---|
| 2. particular braunches. | 1. The patience and long suffering of the Lord, in that hee did not presently destroy these <i>Ninivites</i> , but gaue the a good space to repent. <i>Yet 40. daies.</i> | The sub-division of the 1. into 2. members. |
| | 2. The iudgement and iustice of the Lord denouncing destruction against the, if in the time allotted they would not amēd: <i>And Niniveh shall be destroyed.</i> | |

So that I may wel compare this sermon of *Ionahs* to *Dauids* song Psal. 101.
 1. *My song*, saith David, *shall bee of mercy and iudgement*. For lo while he sayeth *Yet 40. daies*, there is a song of mercie. *And Niniveh shall be destroyed*, there is a song of iudgement. Or to that river in *Sicily*, that parteth it selfe into two channels the one yeelding fresh vvater the other salt: for behold while he saith,

(Himera.

Yet 40. daies, there is a streame of sweet water issuing frō the fountaine of Gods exceeding favour. *And Niniveh shall be destroyed*, there is an Ocean of bitter water running from the Spring of Gods heauie displeasure. The 1. is a word of comfort to al dispairing soules, *Yet 40. daies*. The 2. is a rod of correction to al presuming sinners, *and Niniveh shall be destroyed*. The one declareth vnto vs that God is a God of compassion, if wee wil repent, *Yet 40. daies*. The other that he is a God of iustice and leueritie, if we stil provoke him, *and Niniveh shall bee destroyed. Yet 40. daies, & Niniveh shall be destroyed*. The 2. general part declareth the effecte, vvhich this Sermon wrought in the *Ninivites*, or their repentance, which is described by 4. circumstances.

The subdi-
uision of the
2. into 4.
circūstan-
ces,

1. By their faith which was not fruitlesse. *So the people of Niniveh beleeeved God.*
2. By their fasting vvhich was not private, *and proclaimed*

by 4. circumstances. *med a fast.*
 3. By their attire which was not costlie, *and put on sack-cloth.*
 4. By their number which were not few, *from the greatest unto the least.*

1. *They beleaved God.* There is faith the true cause of good works described.

2. *They proclaimed a fast.* There is a good worke the effecte of a liuelie faith deciphered.

3. *They put on sackcloth.* There is the garment of humility expressed.

4. *From the greatest to the least.* There is a mutual cōversion of al declared.

1. *They beleaved God.* Behold their heathenish infidelity is turned into religious pietie.

2. *They proclaimed a fast.* Behold their luxurious feasting is changed into moderate fasting.

3. *They put on sackcloth.* Behold their royal robes are cast avay for simple rags.

4. *From the greatest of them unto the least.* Behold the consideration of the sinnes of all hath wrought repentance in all.

So the people of Nineveh

weh beleevd God, and proclaimed a fast, and put on sackcloth, from the greatest of them to the least of them.

Thus you see (most deare & Christiā brethren) the summe & substance of that wherof at this time, by the assistāce of the Almighty, and your accustomed patience, I purpose to intreate: evē the tenour of *Jonas* sermō to the *Ninivits*, and of the *Ninivites* repentance at *Jonas* sermon. God grant I may speake of thē with the same spirit as *Jonas* did, & that all this great & Honorable assēblie may heare and receiue them with the like fruite as did these *Ninivits*. And so I come to the particular handling of the words themselves. *Yet 40. daies.*

As *Noahs* doue came from the waters of the floud, with an olive braunch in her mouth, *Gen. 8. 11.* Even so this heavenly doue (for so the name of *Jonah* in the Hebrew importeth, & *S^c. Jerome* on the 1 of this prophecy & else-where so interpreteth it) cōmeth vnto these *Ninivits*, from the waters of the sea, wher-

Partis. I.
Obier. I.

in a little before hee had beene almost drowned with an oliue braunch in his mouth, preaching mercy and peace vnto them if they would repent, and turne from their wicked wayes. A singular argument of Gods exceeding loue & fauour vnto this city *Niniveh*. For hee might presently haue sent his Angel frō heaven to haue destroyed it, as hee did the holt of *Senacharib*. 2. *Reg*. 19. 35. He might haue consumed it with fire and brimstone, as he did *Sodome* and *Gomer*. *Gen*. 19. 24. He might haue spoiled it with the edge of the sword, as he did *Iericho* *Ios*. 6. 21. Hee might haue laid it in the dust in the twinkling of an eie, as he hath done many, and as he is able to doe al the cities in the world. But behold the Lord is a pittifull God *Plal*. 86. 15. He taketh a milder course with *Niniveh*. He sendeth his Prophet to her, and giueth her a day, and a day yea even *forty daies* together, before he will powre downe the violl of his wrath, before he will execute his iudgments on her. And as a

noble and worthy Emperour laying his sieg, and levying his army against some famous & renowned city: beholding in it the goodly buildings, the statly walls, the high ascending towers, the multitude of people, the numberlesse nūber of babes and sucklings; of infants & innocent persons: from a noble and heroical dispositiō is moved with the bowels of compassion towards it: & therefore in regard hereof doth not presently batter it downe & overthrow it, but first sends his herauld at armes to proclame a parly for certaine daies, and to offer peace vnto the same: right so doth the Lord of heavē & earth deale with *Niniveh* that famous and renowned cittie. He saw the statelines of her buildings, her thousand & five hundred towers, her high & spacious walls, her multitude of citizens, her sixscore thousand infants and innocent persons, her head of cattell almost innumerable: all which did make the bowels of compassion to yerne within him, & before he would overthrow, it

Munster.
Cosmo-
graph. l. 5.
cap. 61.
Jon. 4. vers.
9. l.

to ſend his Prophet as an herauld at armes, to proclame a parly of forty daies and to offer her peace if ſhee would receiue it. famous is that of *Scipio Africanus*, that al things in warres ought to be affayed, before the ſword be drawen. And as famous that of the good Emperour *Theodofius*, who, vntil tenne daies were paſt after he had beſieged any citty, neuer offered violence to the inhabitants: ſaying and proclaiming every day, that thoſe tenne daies he gaue them, to the end they ſhould profit themſelues by his clemēcy, before they ſhould make prooſe of his power. But as far as light excelleth darkenes, truth error, heaven earth: ſo farre, in pittie, mercy, and compaſſion, doth the Creator of all excell the beſt of all his creatures. Never was there any ſo pittifull, as he the God of pittie. Never any ſo merciful, as he the God of mercy. never any ſo compaſſionate, as he the god of al compaſſion. O how often doth he perſwade by promiſes, how often doth he allure by rewards how often doth he
in

intreate by favours how often doth he assay al faire meanes to convert a sinful soule, before he drawe out his sword of vengeance against him? O when did hee spoile any country once, before he had spared it often? Vvhē did he overthrow any natiō in one day, which he had not most lovingly wooed before many a day? When did yet any place feelee the iudgmēts of his fury, that had not long before tasted the sweetnesse of his mercy? For this was the rule of Gods owne law, this was the decree of his heavenly will, *that no citie should be destroyed, before peace were offered unto the same.* as we read Deut. 20. 10. And in the gospel it was our Saviours cōmandemēt to his disciples, that into what house soever they did enter: they should begin the *exordiū* of their message with a *pax vobis* saying *peace be unto this house* Luk. 10. 5, and it is wel worth our observing, that vertues and miracles were first wrought in *Corazin*, and *Bethsaida*, before their woe was pronounced against them.

them. Matth .11.20. Yea the fig-tree in the Gospell, although *the Lord when he came and sought it, found no fruit therō*, shall not be presently cut downe, but shall haue *a yeare, & a yeare, & a yeare*, to that, & shal be *digged, & dunged*, before it be destroyed Luk. 13.7.8. This also did the Lord of mercy do in the time of olde. He sent *Noah* to the men of the olde world *a preacher of righteousness*. 2. Pet. 2.5. He sent *Lot* to those wicked *Sodomites* in the spirit of meekenes to *beseech them not to do so wickedly*. Gen. 19.7. He sent *Moses & Aarō* to the *Ægyptian* Exod. 5.1. He sent Prophets from time to time to the childrē of *Israel*. He sent *Iohn Baptist*, and our blessed Saviour, & the holy Apostles, besides signes in the host of heavē, & tokens in the elements, to the people of *Ierusalem*, before they were destroyed. And although that citty were growen to a full measure of iniquity, & to the very height of al manner of impiety, so that both the servants & sonne of God were flaine by thē, the
Sabaoth

Sabaoth of the Lord polluted, the sanctuary of the Lord prophaned, the lawe of the Lorde despiled, the testimony of the Lord neglected; yet see the infinite mercy & patience of a louing Lord. behold, for a warning, *ful forty yeares* were allotted vnto her, before God sent vp *Vespasian & Titus* to sacke it. As *Eusebius* in the 3. lib. & 8. cap. of his Ecclesiastical history reporteth. Before which time, how did the Saviour of the world call on her to repent, how did he weepe for her, how did he wooe her as the bridgrome his spouse to turne vnto him, & to forsake her evil waies, how did he manifest his loue & affection towards her? *O Ierusalem Ierusalem thou that killest the Prophets, and stonest them that are sent vnto thee, how often would I haue gathered thee together, as the hen gathereth her chickens vnder her wings, & thou wouldest not. Mat. 23. 37.* I will not trouble you with many testimonies, and examples out of the word of God, to confirm the truth of this doctrine, being a
point

point ſo manifeſt. Looke but into the 9.
chap. of the booke of *Nehemiah*, and
the moſt obſtinate ſhall be conſtrained,
wil he nil he, to confeſſe, that God is a
God of much patience, and long ſuffe-
ring. The whole chapter is ſpent in this
argument, ſetting downe in order, the
great benefits and bleſſings which the
Lord in his mercy had beſtowed vpon the
children of Iſrael in times paſt, their vn-
thankfulnes vnto the Lord for the ſame,
and yet the exceeding patience & mer-
cy of the Almighty extended towards
them. For firſt, as we there may reade,
he conſidered their afflictions in *Aegypt*,
and heard their crie by the red ſea, he ſa-
ved the in the deepe, and drowned their
enemies in the mighty waters. He ledde
the in the day with the pillar of a cloud,
and in the night with a pillar of fire to
giue them light. He came downe vpon
mount *Sinai*, & ſpake vnto them from
heaven, & gaue them right iudgments,
true lawes, & good commaundements.
He gaue them bread from heaven for
their

Vid. *Neh.*
hem 9.
reade the
whole
chapter.

their hunger, and water out of the rock for their thirst; he fed them forty yeares in the wilderness, they lacked nothing, their clothes waxed not olde, and their feete swelled not. He gaue them kingdoms and people, hee multiplied their children as the starres of heauen, and brought them into a good land: where they possessed houses ful of goods, and did eate, and were filled, & became fat, and lived in pleasure through the Lords goodnes. But behold this people, whom the Lord had thus extraordinarily blessed aboue al the nation in the world, became rebellious, & behaued themselves piously, and hardned their neckes, so that they harkened not to his commandments, nor remēbred the marvelous workes which he had done for them: & yet for al this the Lorde forsooke them not. They made them a molten calfe, & said, this is thy God, that brought thee out of the land of *Agypt*, and cōmitted great blasphemies; & yet for al this the Lord forsooke them not. They were disobedient.

obedient and rebelled against him, and cast his law behind their backes, & flue his Prophets sent to convert them: and yet for al this the Lord forlooke them not. They did evil before him, & sinned against his iudgments, and pulled away their shoulders, and were stiffnecked, & would not heare and yet for al this the Lord forlooke thē not, & yet for all this did he not consume thē, but forbare thē many yeares together. O what a god of pittie, O what a Lord of mercy is this! *abundant in goodnes, gracious, & full of cōpassion, of long suffering, slow to anger, and of great kindnes. Ioel. 2. 13. Reseruing mercy for thousands, forgiving iniquity, transgression, and sin Exod. 34. 7.* How truly might he say of this people, *All the day long haue I stretched forth my hād to a rebellious people, to a disobedient gaine saying & unbeleening people! Rom 10. 21.* How truly might he say that *they had a long time grieued him, & yet he had waited that he might haue mercy on thē! El. 30. 18.* How truly might he professe

of him selfe, *I desire not the death of a sinner*, but that the wicked turne from his way and line: turne you, turne you from your evil waies, for why will yee die o yee house of *Israell*? Ezech. 33. 11. What should I say more (beloved in Christ Jesus) God is the same God vnto vs al, as he was vnto them: & there is not one to be found in this great Congregation, from the most auncient father to the youngest child, but in some measure hath had experience of these things. Every one hath felt in himself God to be a God of much mercy & expectation. For whē his *Angell* had offended he stayed not at all for him, but threw him downe to hel. Whē *Adam* had transgressed he deferred not his punishment, but draue him straight way out of Paradise. But if we examine our selues we shal finde that he waiteth for every one of vs indeede, and forbeareth vs some ten yeares, some twenty; some to 30. some to 40. some to olde age, some to dotage. Yea hee spareth vs al because he is the *lover of soules* as the Wise

Wisemā cals him. He is patiēt towards vs and would haue none to perish but al of vs to come to repentance. 2. Pet. 3. 9. Hee maketh as though hee saw not our sinnes, because we should amend. VVild. 11. 20. He prologeth our daies, although we doe vit against him an hūdred times. Eccles. 8. 12. Let vs then be ware (beloved in the Lord) that we abule not the patiēce and long suffering of so good a God, lest after so many sweet shewers of mercie, & pleasant calmes of cōfort, hee powre downe vpon vs the bitter stormes, and hote thunderbolts of his iudgement & indignation. And as the Prophet telleth *Niniveh* in this place: *Yet forty daies & Niniveh shalbe destroyed.* So yet a little while, & if we will not repent and turne vnto him, behold a final destruction and overthrow shal over take vs. And so frō my first observatiō, the patience & long suffering of God, in that he did not presently destroie *Niniveh*, but gaue it a good space to repēt, *Yet 40. daies.* I now come to the second note of my first ge-

neral parte, which was the iustice and iudgment of the lord, denouncing destruction against it, if in the time allotted it did not amend, *and Niniveh shall be destroyed.*

And Niniveh shalbe destroyed. Our Prophet doth not come onely with a song of Gods mercy to *Niniveh*, but also with a song of iudgment; intimating that if they will not imbrace the one, they shal vndoubtedly feelee the other. For albeit, being a strāger to that place, a man of another country & kindred, & *Niniveh* large and spacious, and full no doubt of many barbarous & cruel people, he might in some sort (because hee was flesh and bloud) be discouraged to deale so roundly & plainly with them, as to denounce so heavy a iudgment on thē, for feare least they should haue killed him: yet behold the courage & audacity of a faithfull Prophet, He preferreth the discharge of his duty before the safety of his life: and, hauing receiued this message from the Lord, he is not a-
fraid

fraid(although he were but one & that
 a stranger) to pronounce it in the midst
 of *Niniveh*, yea peradventure before
 the king and nobles of *Niniveh* (for so
 it is probable) although it declare no-
 lesse then *Ninivehs* over-throw & de-
 struction. Out of whose bold and faith-
 full course of proceeding, let mee, by
 your Honorable & Christian patience
 (most deare & blessed brethrē) giue this
 one note to my brethren and fellow-la-
 borers in the ministry: that, when they
 are to deliver their message from the
 Lord vnto his people, out of these and
 the like places, they be careful, * by our
 Prophets example, to lift vp their voi-
 ces like trumpets, bouldly to reprove
 sinne & sinners, to tell the house of *Is-
 cob* his iniquities, & *Israell* his transgres-
 sions. Let them not be terrified to de-
 clare Gods iudgmēts against the great-
 est, let them not be a fraid of the faces of
 men, for the Lord is vvith them. Ier. 1. 8.
 They must with *Amos* preach the death
 of *Ieroboam* and captiuity of *Israell* evē

* A note
 for Mini-
 sters, from
 Ionas his
 bouldnes.

at *Bethel* in the kings chappell and in the kings court although with *Amos* they be banished for it. *Amos* 7.12. They must with *Michaiab* prophecy the truth to *Ahab*, although with him they be hated for it. *1. Reg.* 22.8. They must with *Zachary* tell the people of *Israel*, that because they haue forsaken the Lord, the Lord also hath forsaken them, although by the commādemēt of the king with *Zachary* they be stoned for it. *2. Chron.* 24.21. They must with *Iohn Baptist* tell *Herode* that it is not lawfull for him to have his brother *Philips* wife, though with him they be beheaded for it. *Mat.* 14.10. They must with *Nathan* tel *Dauid* thou art the man. *2. Sam.* 12.7. They must with *Eliab* tel *Ahab*, it is thou and thy fathers house that trouble *Israel*. *1. Reg.* 18.18. They must with *Iehu* tel *Iehoshaphat*, that for his wickednes the wrath of the Lord is vpon him. *2. Chron.* 19.2. They must with the Prophet tel *Amasiah* the king of *Juda*, that for his sin God hath determined to destroye him. *2. Chron.*

Chron. 25.16. They must with *Azariah* the priest tel *Vzziah* the king, *that for his transgression he shall haue none honour of the Lord.* 2.Chron. 26.18. They must with *Nehemiah* rebuke the *Princes and Rulers of Israel*, for laying such heavy burthens vpon their brethren, *Nehem. 5.7.* Finally they must with *Jonas* in my text tel *Niniveh*, yea glorious & goodly *Niniveh*, yea stout and stately *Niniveh*, yea proud and populous *Niniveh*, that for her sinnes it shall be quite defaced and overthrown. Thus must the Minister of God be bould to reprove sinne in the mightiest ones in the world, & with the spirit of courage and audacity beate downe whatsoeuer listeth vp it selfe against God.

I speake not this (beloued in Christ Iesus) to condemne al kind of milde and gentle perswasio: and to vphold *the hotte and indiscreete reproovers* of our time, who are so fervent & forward in denouncing iudgment against the least offenders, that with *Iames* and *John* nothing

Indiscreete
reproovers
not allow-
ed.

will

wil contēt them, but only *fire frō heaue* to consume them Luk. 9. 54. they are the offspring of cursed *Cham*, delighting in nothing so much, as to *uncover the nakednes of their fathers*. they are, as *Saint Bernard* speaketh of such in his 78. Epistle, *nō correptores sed corrosores*, not reproovers but gnawers. Not vnlike the *Cynicke Philosopher*, who for his impudent taunts against all, was commonly called of all *Convitiōum canis*, the dog of reproches. For as those *Indians* headed like dogs, in lieu of speech, vse to barke, as *Pliny* in his 7. lib. and 2. chap. writeth of the: so these, in steed of speaking to their brethren after the manner of men, vse to barke at them, after the fashiō of dogs. My speech doth not apologize or countenance any such, either dogged and in discrete raylers, or rude intemperate reproovers.

I rather aime at those in another extreame, who are so farre from being to forward in reproofing of sinne, that they dare not take in their mouths but that
cold

cold reprehension of olde Ely vnto his
 sonns, *Do so no more my sons, do no more*
so. 1. Sam. 2. 24. But as deceiptfull Em-
 bassadours, either for feare of punish-
 mēt, or for hope of gaine, they forbear
 to deliver the Lords Embassage vnto
 his people: Soothing them in their sins
 and flattering them in their follies, and
 furthering thē in their iniquities. Those
 are our *temporizing preachers, our time*
seruing Prophets, our trēcher Chaplaines
 who, either to satisfy the lust of their hu-
 morous Lord, or to delight the itching
 eares of their vaine auditors, speake no-
 thing but *placētia*, court phrases, sweet
 and pleasing words: that sow pillowes
 vnder mens elbowes, and build vp their
 sinnes as a wall, and daub vp their filthy
 corruptions with the vntempered mor-
 ter of palpable adulation. Whom I may
 iustly brand with the same name as *Cra-*
tes the Thebane did those parasites, of
 his time whō hee called *Συντάβουσι*
γυς: because, sitting at great mēs tables,
 they were ready with that *cunning dis-*

ſcēbler in the comody to ſay, *Aiū, aio? ne-
 gas? nego.* Whatſoever they affirmed
 they would affirme the ſame, and what-
 ſoever they denyed they would bee as
 ready to deny though never ſo vnruly.
 Right ſo, beloved, I am afraid our church
 hath to many ſuch *fawning and flatter-
 ing* Miniſters: who ſitting at noble mē-
 tables (if happely they be thervnto ad-
 mitted) for feare of displeaſing, will ſay
 as they ſay: although their owne conſci-
 ence I doubt not many times tels them
 they haue ſaid amiſſe. *Speaking good of e-
 vill, and evil of good, putting darkeneſſe
 for light, and light for darkeneſſe, bitter
 for ſweet, and ſweet for ſower* to uſe the
 words of the Prophet *Eſa. 5. 20.* *καταλ-
 υοντες τὸν λόγον τοῦ θεοῦ.* *Making marchan-
 diſe of the vword of God,* as the Apoſtle
 ſpeaketh *2. Cor. 2. vlt.* and ſelling the
 cauſe of the Lord for a meales meat, or as
 the Prophet tels vs *for handfulls of bary
 ly and peeces of bread.* *Ezech. 13. 19.* I cā-
 not more fitly reſemble ſuch falſe Pro-
 phets to any, then to that flattering and

dissembling Priest of *Iuppiter*: who whē *Alexander* the great (as *Plutarch* in his life testifieth) came to the oracle, saluted him by the name of *Iuppiters sonne*, & all to get some great present & large-reward frō him: so they, to procure the sooner vnto themselves some promotion Ecclesiastical, wil make the *Alexanders* of the world belecue, that they are *Demy Gods*. or at the leastwise a degree aboue the natural conditiō of the sonnes of men. They are fit chaplaines for such ladies as the mother of *Cyrus* was, who, as *Plutarch* reporteth, cōmanded, that whosoever spake to the king, he should vse *soft & silken words*: for surely in their preaching and reaching before such great ones of the world, they vse noe other but such soft phrases & silken speeches as shal besit their humours. And as the natural historian in his 2. lib. & 41. ca. of his history reporteth of the hearb called *Heliotropium*, that it regardeth & looketh towards the sunne: ever as hee goeth turning with him at all howers.

yea

yea even also when he is shadowed vnder a cloude: so doe they, in the whole course of their ministry, regard & consider their Lords and Ladies humours, and therunto do they apply themselves at all times, yea evē then also whē they are covered with the cloudes of many grosse and crying sinnes. So that I may truly say of such, as the *Philosopher* did of the like, who, as *Nicephorus* reporteth in the 10. lib. & 42. cap. of his Ecclesiastical historie, comming into an Emperours court, & there seeing many sooth vp great men in their sins, said of them, *purpurā ipsos magis quam Deum colere*, that they did more reverence purple robes then God himselfe: and I am perswaded (beloved in Christ Jesus) that they who thus sooth vp the mighty potentants of the world in their transgressions, *quod purpuram ipsi magis quam deum colant*, that they more respecte the countenance of man, then the favour of the everliving God. For otherwise they would never, as many times they doe,

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conceale the counſel & wil of God, to
 gaine a little commodity & preferment
 at the hands of a mortal man. And if it
 happen, (beloued) that theſe men come
 abroad at any time, to preach amonge
 the vulgar ſorte in meaner places, they
 haue ſo vſed themſelves to a ſmooth &
 pleaſing vaine, that even then I may ſay
 of them, as *Diogenes* the *Cynicke* ſaid of
 orators, as it is in the 9. lib. and 19. cap.
Elian. de varia hiſtor. that they are δούλοι
 τοῦ πλῆθους the very ſlaues & vaffals of the
 common people. For to win their leaſt
 favours, they wil be favourable to their
 greateſt ſins. And as *Pliny* in his 5. lib. &
 15. chap. ſaith that the river *Jordan* is a
 pleaſant river, winding & turning in &
 out, ſeeking as it were for loue & favour,
 and applying it ſelfe to pleaſe the neigh-
 bour countries. So do theſe time ſerving
 preachers turne & winde themſelves in
 their ſermons to the multitude: ſeeking
 rather to win their favours by flatering
 them in their finnes, then to diſcharge
 their owne duties to God by revealing
 his

his wil vnto thē. But let these men consider howe much the Lorde is offended with such deceitful hādling of his word. Let them cōsider the grievous cōplaint of the Lord against such false Prophets, *who healed the hurt of the daughter of his people with sweete wordes, saying peace, where there was no peace.* Jer. 6. 13. Let them cōsider how much he was moued with them that *taught vanities, & spake the vision of their owne hearts, & not out of the mouth of the Lord. Saying to every one that vvalked after the stubbornnes of his owne hart, no evil shal come vpon you, prophecying false dreames & causing the people of the Lord to erre by their lies and by their flatteries.* Jer. 23. Finally let thē cōsider the severe iudgmēt of the Lord pronouced against such faithlesse messēgers in the same Prophet. Behold they that flatter the people in their sinnes, & say that the sword & famine shal not bee in the land, by sword & famine shal these Prophets be consumed. Jer. 14. 15.

Wherefore to conclude this point, let

vs (beloved) I speake this to al my brethren and fellow-labourers in this holie busines, let vs I say, as trustie Embassadors, boldly deliuer our Lordes Embassage: *not fearing him that can kill the body only, but him that can cast both body and soule into heil fire.* Matt. 10. 28. And yet let vs not seeke to gal & greene the wounded conscience of our weake auditors, by to rash & indiscreete doubling & redoubling woes vpon them, alwaies killing the vwith the killing letter of the law. Let vs take heede least if we thus alwaies preach to others iudgmēt without mercy, wee our selues bee iudged of the Lord without mercy. Let vs rather by our Prophets example, keeping the golden meane, temper them both together. Let vs sometimes with the sweete balme of the Gospel bind vp the brokē harted: and yet sometimes also with the hard hāmer of the law bruze and breake downe the strength of impietic. Let vs sometimes as good chirurgions applie pleasant lenitives to supple: & yet some-
times

times also sharpe corasines to exasperate the festered wounds of our sicke patients. Let vs somtimes like skilful Physicians minister comfortable refections to cherish; & yet somtimes also sharpe and bitter potions to offend their distempred stomacks. Let vs somtimes with that good *Samaritane* Luk. 10, with the oile of mercy cheere vp the fainting conscience of a poenitent Christian: & yet sometimes also with the wine of reprehension rub vp the contagious maladies of hard harted worldlings. Let vs sometimes with the sons of *Jacob* stand vpon the moūt *Gerizzim* to blesse, & yet sometimes also vpon the moūt *Eball* to curse the Lords enemies Deut. 27. 13. Let vs sometimes with S^c. *Paul* Come in the spirit of meekenes to comfort: and yet sometimes also with the same apostle with the rod of correction to controule 1. Cor. 4. 21. Let vs sometimes say with our maiſter *pax vobis*, peace be vnto you Luk. 24. 36. & yet sometimes also *ua vobis*, woe be vnto you. Matt. 23. 13. Let vs sometimes

times be like that soft voice wherein God came 1. Reg. 19. 12. and yet sometimes also like John Baptist the voices of criers or crying voices in the wildernes of this world Math. 3. 3. Let vs sometimes bee like Barnabas sons of Consolatioⁿ. Act. 4. 36. and yet sometimes also like James & John Boanep^{ys} the sons of thunder Mark. 3. 17. Lastly let vs sometimes come with Jonas in my text with a sōge of mercy as in the first part of his sermō yet 40. daies: and yet sometimes also with a songe of iudgment as it followeth in the second and Niniveh shalbe destroyed.

And Niniveh shalbe destroyed. And heerein a word before I proceede further: Let me remoue a stumbling blocke of offēce, which may arise to the weake out of these words: For wheras our Prophet here setteth downe, that after the space of 40. daies, Niniveh shoulde bee destroyed, it is manifest in the last verse of this 3. chapter that God repented of this evil which he had purposed to do vnto it, & he did it not. Howe then is the

Question

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council of the Lord infallible, howe is the verity of his word immutable, howe are his decrees vnresistable, how is his iudgment here denouced by *Ionas* inevitable? and *Niniveh* shalbe destroyed.

For answer where vnto we must observe, that some of the auncient fathers in the primitiue church haue bin of this opinion, that by *Niniveh* here is vnderstood, the sin & iniquity of the people of *Niniveh*. As if the Prophet had said, *Forty daies & Niniveh shal be destroyed*, that is, not the mē, the wals, & the buildings of *Niniveh*, but the sins & transgressiōs of *Niniveh*; the sinful city shal become an holy city, the idolatrous people a sanctified people, the height of their impietie shalbe destroyed by the teares of their penitēcy. Thus shal sinful *Niniveh* be quite defaced, thus shall vngodly *Niniveh* be overthrowne. Of this opiniō was S^r. *Austen* in his 21, lib. & 24. chapter *de ciuitate dei*. Where he saith thus. That God vseth to overthrow sinners & wo manner of waies. Either when

he punisheth the men for sins committed, as he did the Sodomites Gen. 19. 25. or when he destroyeth the sins of men through their unfeined repentance, as in these Ninivites. And in this sence, saith S^r. Austen, is the word of the Lord true, that *Niniveh* in her people & buildings stood stil, but in her wicked waies and transgressions she was overthrowne.

But saving the iudgmēt of so learned a father (whom notwithstanding of al other of the fathers generally for his interpretation of the Scripture I hold to bee most worthy of reverence) I rather fasten vppon an other interpretation of these wordes. And that is that they are spoken by our Prophet with a condition implied in them, as if hee had saide: the Lord your God is a patient God, he will not woud you before he warne you. Lo he giveth you yet 40 daies more to be-think your selues, if in this space you wil not turne vnto him, then assuredly you shalbe destroyed. And this I rather take to bee the Prophets meaning in this

2. Opinion

place: not onely for that the whole current of our latter & sounder interpreters doe agree herevnto, but also, because I know this manner of denouncing iudgement, is verie vsual vwith the spirite of God in holy scripture. Witnes that one place insteede of all, in the prophecie of *Jeremy*, *I will speake* (saith the Lord) *suddenly against a nation, against a kingdom, to plucke it vp and to roote it out, and to destroy it. But if this nation against whō I haue pronounced, turne from their wickednes: I will repent of the plague that I thought to bring vpon them. Ier. 18. 7. 8.* There you see, the condition is set down in expresse words. *If they turne frō their wickednes I will repent.* But elsewhere it is necessarily implied and vnderstood as for example. When *Abimelech* the king of *Gerar*, had tooke vnto him *Sara*, the wife of *Abrahā*: god said vnto him, *thou art but a dead mā because of the woman which thou haste taken. Genes. 20. 3.* Here the iudgement seemeth absolute. But this condition must needes bee vnder-

der.

derſtood, that he was but a dead man, if hee did not reſtore the woman without touching her bodie . For vvhhen he had purged himſelfe *with an vpright minde, and innocent hand haue I done this* : the Lorde forbare to execute this ſentence on him . So likewise the Prophet *Eſaie* biddeth *Ezechiah* from the Lorde. *to ſee his houſe in order, for hee ſhould die & not liue, Eſ. 38. 1.* What ſpeech can be more abſolute thē this? and yet we muſt needs confeſſe, that this condition is therein contained : thou ſhalt die, if thou appeaſe not the wrath of God by thy tears and vnſained repentance. For when he had once ſo done, the Lord removed away this iudgement, *and added vnto his daies fifteene yeares*, as it is in the ſame chapt. Agreeable to this is that of *Dauid*, vvho when he had killed *Vriah the Hittite*, and taken his wife vnto himſelfe the Lord tolde him, that for this, *the ſword ſhould neuer depart from his houſe 2. Sam. 12. 10.* A ſentence without exception: and yet when he confeſſed, that

in this he had *sinned against the Lorde* (a condition no doubt in the former iudgement implied) it was tould him by *Nathan*, that *the Lord had put away his sin and he should not die: vers. 13.* So in the words of my text, here is destruction denounced by *Ionas* against *Niniveh*, *yet 40. daies and Niniveh shall be destroyed.* And yet, *Niniveh* repenting, the Lord withholdeth his iudgements from it: & therefore we must needes vnderstand a condition in the words: *yet 40. daies* and if *Niniveh* go on stil in her vickednes, doubtlesse *Niniveh* for her wickednesse shal be destroyed. Having thus cleared this doubt, and made manifest the meaning of our Prophet: let vs now come to the next observatiō, which in the beginning was proposed out of these words *and Niniveh shal be destroyed.*

Observat.^a

It is reported of *Tamberlaine* that mighty conqueror of his time, that whē he laid siege to any city: he displaid the first day his white flag before the same, as a tokē of his clemencie if they would yeeld

yeeld vnto him: VVhich if they then refused, the next day he set vp his red flag, as threatning the shedding of their bloud, if they remained obstinat: whereat if they were not moved, the third day he advanced his blacke flag, to signifie, that the dore of all pittie & compassion was now shut vp, and that nothing was to be expected, but vtter ruine and desolation. The like course, in some proportion, doeth the Lorde of heaven and earth take with his cittie *Niniveh*: he first displaieth his white flag of mercie, not for a day with *Tamberlaine*, but eue for 40. daies together: whereat if they wil not yeeld, they shall beholde the red flag of his severity, nay the blacke flag of his irrevocable iudgement, denouncing their vtter overthrowe and destruction. For the saying is most true, *La patientia fit furor*, the patience of the Lord too sarre provoked, is turned into fury. *Sera venit, sed certa venit vindicta*: it is long ere hee revenge himsele on sinners, but hee paies 'thē with a wit-

*Plin.lib.2.
c.7.

*Valerius
Maximus
lib.1.

nes at the last. And howsoever the punishment of malefactors comēate, yet it never misseth in the end. As the *heathen man by the light of nature could tell vs. *Lento gradu ad vindictam divina procedit ira. Tarditatemq; iudicij gravitate p̄sat* saith *another. God is said to have leaden feete because hee cometh slowly to execute vengeance; but hands of iron because when he cōmeth he stricketh home. And by how much the longer he expecteth our amēdmēt, so much the more strictly hee will iudge vs if we do neglect. Experience teacheth vs that the axe the higher it is lifted, the heavier it falleth. A stone the further it is cast vp into the aier falleth with greater force vpon the earth. A water course the more it is stopped, when it breaketh forth, runneth with greater violence: even so the longer the Lorde heareth & forbeareth to punish the sins of men, the heavier wil his punishment be in the end. And howsoever hee can bee content a long season to have patience

ence with them: yet at the last, as hee speaketh by the Prophet, *he will overturne, overturne, overturne*, *Ezech. 21. 27.* Where, by thrice repeating of the word, is vnderstood an absolute destruction and desolation indeed. *Pliny* in his 8. lib. and 7. cap. and *Aristotle* in 9. lib. & 46. cap. *de natura animalium* doe write of the *elephant*, that by nature he is very milde and gentle; and others say, that he suffereth many wrongs of inferior beasts but beeing still provoked by them to wrath his fury is not pacified, vntil hee hath revenged himselfe to the ful. That which is said to be true of the creature, is in this sense most true of the creator of all things God himselfe. His very nature and essence is, to bee *A God full of compassion and mercy, slow to anger, and of great kindnes. Psal. 103. 8.* Hee susteineth many wrongs of the sons of men: being crushed with their sins, *as a cart is laden with sheaves*, to vse the words of the Prophet: wherwith if they stil continue to load him, he wil ease himselfe of
C 5 his

his burden, and cast it on the ground of confusion. And albeit, as the Psalmist speaketh, *be patient, and is provoked every day: yet if a man will not turne, hee will whet his sword, he will bend his bow, & make it ready.* Psa. 7. 12. For it is most true which Gregory saith in his 33. book of morals and 15. chapter. *Vt pius, ita iustus est conditor.* As our maker is merciful, so is he likewise iust. *Gracious and righteous is the Lord,* Psal. 25. 8. *gracious* in the multitude of his mercies, & *righteous* in the severitie of his iudgements. *Gracious* to them that turne vnto him, *righteous* to them that cast him frō the. *The Lord is slow to anger,* there is his patience to penitent sinners: *but he is great in power,* & wil not surely cleere the wicked. Nahum. 1. 3. there is his iudgement to impenitent reprobates. *I have a long time holden my peace at your sins, I have beene still, & restrained my selfe,* there is his long suffering declared: *but now will I cry like a travelling woman, I wil destroy & devour at once.* Es. 42. 14. there

Is his heavy wrath described. *The Almighty is a patient rewarder*, there is mercy offered to him that wil receiue it: *but he will not leaue the wicked unpunished.* Eccles. 5. 4. there is iustice pronounced to him that wil neglect it.

Thus you see (most deare and Christian brethren) that loue & wrath, pittie, and revenge, patience and iudgment, as the 2. daughters of the great king, goe hand in hand: *his mercy & truth doe meete together, his righteousness and peace doe kisse each other.* mercy going before with a *pax vobis*, peace vnto the that accept it: iudgement following after with a *va vobis* woe vnto them that refuse it, the one comming with an open bosome to receiue the penitēt: the other following with a drawn sword to devour the hard-hearted. mercy is first offered to leaue the wicked inexcusable: iudgmēt is last executed to destroy the wicked that are culpable. For this is the vsual course which God taketh with the sons of men: first to try them a good space by gentle forbear-
ring

ring, which if it draw them not vnto repentance, then his arrowes of vengeance are readie prepared for destruction. So did he deale with the old world: hee spared it an hundred & twentie yeares, but when hee saw that the wickednes of man was great in the earth, & that all the imaginatiōs of the thoughts of his hart were onely evill continually. Gen. 6. 5. Hee did by a mightie flowd destroy everie thing that was on the earth from man to beast. Gen. 7. 23. So did hee deale with the fig-tree in the Gospel, he spared it 3. whole years together, and suffered it to be digged & dunged carefully: but continuing it selfe barren, & making also the ground barren round about it, the Lorde wil no longer beare with it, it must be destroyed, it must be cut downe. Luk. 13. 7. So did he deale with those Egyptians of old, he sent Moses & Aaron to instruct them, who wrought diverse signes and miracles among them to win them to repentance: whereof when none could moue them, or pierce their hardned heartes, they

they vvere quite over-whelmed in the midst of the sea, Exod. 14. 27. So did he deale with his owne cittie, hee sent Prophets & teachers early & late, to wooe her to Christ as the spouse to her bridegrome, he sent his owne sonne to winne her from her sin: but when shee would bee gathered by none of these, *beholde her house vvas lefte vnto her desolate.* Luk. 13. 35. Finally so doeth hee deale with *Niniveh* in my text, he giveth her full 40. daies for her probation and triall: wherein if shee forsake not her sinnefull waies, and turne vnto the Lord, there shal not a day or houre be further spent, vntill the iudgement of her overthrow be pronounced, *and Niniveh shalbe destroyed.*

Now the greatnes of this iudgment, is here further amplified, frō the place against which it is denounced, beeing *Niniveh*, no petty towne of the nations, no obscure place of the worlde, no little village or hamlet of the East, no smal cittie in *Assyria*, as *Bethlem* was in *Iuda*

Juda: but a greate and excellent city of
 three daies iourney, even then one of the
 greatest citties in the world. For as *Dio-*
dorus Siculus in his 3. lib. and 1. cap. *He-*
rodotus in his *Clio* and *Strabo* in the 16.
 of his Geography haue at large descri-
 bed, thi *Niniveh* was 400. and 80. fur-
 longs in circuit. wheras *Babylon*, which
Aristotle in his politicks calleth rather
χώρα a country then a city, had almoſt
 fewer by one hundred. And ſome haue
 beene of opinion that afterwar des as it
 grew in wealth, ſo it was much more in-
 larged. Her wals were in height an hun-
 dred feete, in breadth ſufficiently cape-
 able to receaue three carts on a row, in
 compaſſe 400. miles, adorned with a
 thouſand & five hundred towers, wher-
 of the height of every on was two hun-
 dred feete a peece. The buildings of it
 very faire, beeing (as ſome haue noted)
 eight whole yeares a rayſing vp, & not
 by fewer at once then tenne thouſande
 workemen. The ſtate of it very commē-
 dable, beeing ruled by a king and his no-
 bles,

bles, *Ion. 3. 7.* The people of it almost innumerable, seeing there were six score thousand infants, that could not discern betweene their right hand and their left. *Ion. 4. 11.* In a word if I name but *Niniveh* I then name al, a beautiful & pleasant city, as the Hebrew word whence it is deriued importeth. Not only a great citty as *Moses* calleth it, *Gen. 10. 12.* but a great & excellent city, or a citty great unto God, as our Prophet calleth it, & herein is the iudgemēt aggravated! This excellent and famous and renowned *Niniveh*, this large and spacious & populous *Niniveh*, this faire and glorious & goodly *Niniveh* shalbe destroyed. *Niniveh* that imperial commaunder of all the Easterne partes, that lifted her head aboue the nations, that dwelt in confidence and said, I am and there is none besides me, *Niniveh* shalbe destroyed. *Niniveh* in times past highly renowned, proude of her wals and bul-warks, puffed vp in the wealthines of her inhabitants, & the goodlines of her buildings,

Niniveh

Juda: but a great and excellent city of three daies iourney, even then one of the greatest citties in the world. For as *Diodorus Siculus* in his 3. lib. and 1. cap. *Herodotus* in his *Clio* and *Strabo* in the 16. of his Geography haue at large described, thi *Niniveh* was 400. and 80. furlongs in circuit. wheras *Babylon*, which *Aristotle* in his politicks calleth rather *Χώρα* a country then a city, had almost fewer by one hundred. And some haue beene of opinion that afterwar des as it grew in wealth, so it was much more enlarged. Her wals were in height an hundred feete, in breadth sufficiently capable to receaue three carts on a row, in compasse 400. miles, adorned with a thousand & five hundred towers, whereof the height of every on was two hundred feete a peece. The buildings of it very faire, beeing (as some haue noted) eight whole yeares a rayling vp, & not by fewer at once then tenne thousande workemen. The state of it very commendable, beeing ruled by a king and his nobles,

bles, *Ion. 3. 7.* The people of it almost innumerable, seeing there were *six score thousand infants*, that could not discern betweene their right hand and their left. *Ion. 4. 11.* In a word if I name but *Niniveh* I then name al, a *beautiful & pleasant city*, as the Hebrew word whence it is deriued importeth. Not only a *great citty* as *Moses* calleth it, *Gen. 10. 12.* but a *great & excellent city*, or a *citty great unto God*, as our Prophet calleth it, *ô* herein is the iudgemēt aggravated! This excellent and famous and renowned *Niniveh*, this large and spacious & populous *Niniveh*, this faire and glorious & goodly *Niniveh* shalbe destroyed. *Niniveh* that imperial commaunder of all the Easterne partes, that lifted her head aboue the nations, that dwelt in confidence and said, I am and there is none besides me, *Niniveh* shalbe destroyed. *Niniveh* in times past highly renowned, proude of her wals and bul-warks, puffed vp in the wealthines of her inhabitants, & the goodlines of her buildings,

Niniveh

Niniveh shal be destroyed. *Niniveh* the mother city of *Assyria*, the *Metropolis* of the Country, the golden heade of the picture, the glory of the earth, the seat of the Empire, the Lady of the East, the Queene of nations, the riches of the world, *Niniveh* shal be destroyed.

Obiection.

But some man peradventure wil say, what sinnes hath *Niniveh* committed; how hath shee offended God: that shee so great and excellent, so famous & renowned city, should haue so severe a iudgment, denounced against her from

Answer.

the Lord? For answer wherevnto I must confesse that the sinnes, for which *Niniveh* is here so threatned, are not expressed in my text, but elsewhere set downe by the spirit of God. That this city was given to idolatry, it appeareth in the second booke of Kings where it is said that *Senacherib* was worshipping his false God, in the temple of *Niniveh*, where his two sonnes slew him. 2. King. 19. 37, And if yee looke but into the third chap. of the Prophecy of *Nahum*; you shall finde

finde other sins of this cittie there reckoned v p by the prophet. For he callerth it a *mistresse of witchcrafts, a bloudy citie, full of lies & robbery, from whence the pray departeth not.* Vnto which sinnes, I may also adde the sinnes of infidelity, & gluttonie, and pride, which I doe the rather iudge to be general faultes among them: because in their repentance (as anon by Gods grace ye shall hear) mention is made of suppressing these sinnes, of suppressing their infidelitie, *by beleeving in God,* of suppressing their gluttony *by proclaiming a fast,* of suppressing their pride *by putting on sack-cloath from the greatest vnto the least.* But that one place is in teede of al the rest, to declare the sinne of *Nineveh*, it is in the beginning of this prophecie of *Jonas*: where it is said that the wickednes of this people was come vppe before the Lorde, where the name of *Wickednes* in the original (as the learned note) signifieth the greatest extremity that can be, and is not restrained to this or that sin one

of a thousand, but is a most absolute, & all sufficient terme, to al manner of impietie.

Thus then you see (most deare and blessed brethren, beloued in the Lorde Iesus) that it is not for a smale thing, or matter of light momēt: but for many & most grievous sins, even the height of al impietie, for which *Niniveh* this notable citty must be destroyed. For howsoever her state was most powerfull, her gouernment most excellent, her wals most statelie, her towers most high, her citizens most wealthy, her name most renowned, her people almost innumerable: yet nether the mightines of her state nor the excellencie of her gouernmēt, nor the climbing of her wals, nor the aspiring of her towers, nor the riches of her citizens, nor the honor of her name, nor the multitude of her people, if shee once giue over her selfe to sin, can make her secure from the wrath of God. For greatnes of sins wil shake the foundation of the greatest citties, and multitude
of

of offences wil diminish and consume whole multitudes of men. *Iericho* the city of *palme-trees* as she is called. Deut. 34.3. beeing withal a wicked and vncircūcised citty, idolatrous in the worship of God, and hostile to his people, had a lamentable ende. For loe the men of armes, at the Lords appointment, vterly destroyed al that was in it, both man & woman, young and olde, beasts and cattel, oxen & asses, with the edge of the sword, Ios. 6. 21. *Tyrus* was rich with the seed of *Nilus* that brought her abundance, the haruest of the rivers were her reuenews, and shee a mart of the nations, it was a glorious city, and her antiquity of ancient daies shee crowned men and her marchants were Princes, & her chapmen the nobles of the world. Es. 23. Yet beholde the iudgmēts of the Lord, against that city for her sins, as it is in the same chapter: it was tould her, that her owne feete should lead her a far of to be a sojourner: for the Lorde of hostes had decreed it, to staine the pride of all glory, and to bring

A Sermon preached

to contempt alth: honorable in the earth.
 Nô was full of people, and lay in the ri-
 vers, and had the waters rounde about it:
 whose ditch was the sea, & her wall was
 from the sea yet, for her sins, was shee ca-
 ried away, and went into captivity: her
 young childrē were dashed in peeces at the
 head of the streets, and they cast lots for
 her noble men, and al her mighty men were
 bound in chaines. Nahum. 3. 10. Yea Baby-
 lon called a great citty as wel as Nini-
 veh, that said in her hart, I sit as Queene,
 I am no widdow, & shall see no mourning:
 by reaso of her iniquities hath her iudg-
 ment pronouned by the angel: It is fal-
 len, it is fallen, & is become the habitati-
 on of Divels and the hole of all foule spi-
 rites, and the cage of every uncleane and
 hateful bird. Revel. 18. 2. Nay, Ierusalem
 though the perfection of beauty, and ioye
 of the whole earth. Lament. 2. 15. Though
 shee were as deare vnto the LORD
 as the signet on his right hand, and the
 onely spowse of the greate king of hea-
 ven: yet because shee became wanton,
 and

and played the harlot, and would not be reclaimed: ſhee was made a ſpectacle of vengeance & iudgment to all the coaſts of the earth & natiōs of the world, *That ſanctified city, that choſen citty of the Lord, that citty built in unity, the Queene & Empreſſe of the Provinces*, was ſo defaced, and leveled with the ground, that not one ſtone was left ſtanding vpon another, neither in their houſes, wals, bulwarkes, turrets, nor in the altars, ſanctuary, or temple, the old, the young, the marrones, the virgins, the infantes, the princes, the prieſts, the Prophets, & the Nazerites were all ſlaine, famiſhed, fettered, ſcattered abroad, & vtterly conſumed. For further knowledge of all which, I referre you to *Ioſephus de bello Iudaico* where theſe things are largely ſet downe; and he that readeth that ſtory with dry eies, I wil ſay that his hart is harder then the hardeſt adamant, and himſelfe leſſe compaſſionate then the moſt barbarous *Scythian* in the world. *Si ſic in viridi quid fiet in arido?* If this

be done in the greene tree, what shalbe done in the dry? *Luk. 23. 31.* If the Lord dealt so severelye with the *Jewes* that were the natural branches: what will he doe vnto them that are but the *wilde branches*? *Rom. 11. 21.* And if he brought so heavy a destruction vpon his own citty for sin: then let not this famous citty of *London* flatter her selfe in her security: but let her, and all the citties of the world feare and tremble, least committing the like sinnes, the Lord bring vpon the the like iudgmēts. For as his mercy is comfortable; so is his iudgment inevitable, and they that wil not with *Niniveh* imbrace him in the one, in accepting the time of *40 daies*, to their conversion; shal vndoubtedly feelee him in the other, in receiuing a perpetual iudgment to their confusion. And so much be spoken concerning this second circumstance, of the first general parte. which was Gods iudgment, denouncing destruction against *Niniveh*, if in the time allotted, she would not amend.

And

And Niniveh shalbe destroyed.

Now lett vs see, what further vse & applicatiō we may make of these things vnto our selves.

I had thought (Right Honorable, right worshipfull & dearly beloued in Christ Iesus) when I first made choice of this text to haue applied this sermon of *Ionas* to this renowned city of *London* being the *Metropolu* of al *England* as *Niniveh* was of *Assyria*, because in my simple iudgment this argument heere handled may very wel besit this place & these times. But considering with my selfe that many of this greate assembly are inhabitants of other places of this land, I doe rather thinke it best to apply it to the people of *England* in general; that what is spoken of them, every man in particular may accompt as spokē vnto himselfe. And here, beloued, to proceede according to our Prophets method. If ever there were nation or kingdom vnder the cope of heauē, to whō the Lord hath manifested himselfe to

Applicatiō
of the former
doctrines.

Gods' mercies
to
England.

be a God of much patience & long suffering: surely ours is that nation, ours is that kingdom. How hath hee desired *Englands* salvation, how hath he waited for her conversion, how hath he sought to win and wooe her to contrition? He hath sent her not one *Jonas*, one time, but many hundred Prophets and teachers, daily and howrely to call her to repentance. He hath giuen her not 40. daies as he did *Niniveh*, but full forty yeares and more to bethinke her selfe: vnder the peaceable government of a most gracious soveraigne. Neuer did any father so long indure, the vntoward lincle of a wicked sonne, neuer did anie Prince so long suffer, the rebellions of a disloyall subiect, neuer did any Lorde so long forbear, the punishment of a negligent servant, neuer did any husband so long sustaine the iniuries of a leu de-living wife, as hee our gracious father, hath done vs prodigal sonnes, as he our heavenly king, hath done vs vnnatural subiects, as he our mightie Lorde, hath done

done vs carelesse servants, as he our loving husbande, hath done vs faithlesse wiues. His mercie & forbearance to the *Israelits*, was nothing, in respect of that he hath shewed to vs the people of *England*. He hath delivered vs from the spiritual darknesse of *Aegypt*, the palpable obscuritie of ignorance and superstitiō. He hath appointed vs his laws and ordinances, his statutes and his commandments. He hath given vs *Manna* from heauen, angels foode, the bread of our souls, the word of life, wherwith he hath fed vs these manie yeares. But as the young hinds in *Iob*, *beeing once growne fat with corne goe from their dams, and returne not to them againe. Iob. 39. 7.* So wee being fatted and replenished vwith these and a thousand the like vnspeakeable benefites and blessings forget and forsake the Lord of heauen. Witnes our vnthanketfulnesse and disobedience, our grudging and murmuring against our maker. Witnes our cold zeale and lukewarmenes in our profession, witnes our

backsliding from the truth, our neglect
& contempt of the word of God. VVitness
the burden of innumerable sins, vnder
which our land groaneth: enmity &
dissention, fraud and dissimulation, co-
vetousnes and oppression, pride & am-
bition, adulterie and fornication, svwear-
ing and forswearing, lying and stealing
& the like, al which had long since pul-
led downe the heavy wrath of God and
his iust iudgements vpon vs: had not his
mercy and loving kindnesse hindred the
same. Let vs not (my deare brethren) to
farre provoke this gracious and loving
God, vvhom wee haue already grieved
more then 40. yeares by our iniquities.
You know that *pride, & fulnes of bread,*
aboundance of idlenes, and no stretching
forth of handes vnto the poore, vvhere the
very capital and head sinnes, which did
even vvrest and wring from the Lorde,
his heaue and fearefull iudgement on
Sodome and Gomer. Ezech. 16.49. And
yet who doeth not know, that all these
sinnes, and infinite other, doe in as bad
man-

manner, and no lesse measure, reigne & revel in *England*: what other sequele the is to be feared, the that the Lord should shower downe his plagues and iudgements vpon vs, in as great measure as euer he did vpon the? For he is the same God now, as he was then, and his hatred to sin is stil the same. We read of three greivous punishments, which the Lord threatneth to bring vpon his people for their sinnes *I will consume them*, saith he, *by pestilence, by famine, and by the sword* ler. 14: 12. Beloued in Christ Iesus, let not *England* flatter her selfe any longer with the Lords patience, for shee hath provoked him to long. Behold now the axe of this anger is put to the root of the tree, his fan is in his land to purge his flore, his fire is kindled, his bow is ready bent, the arrows of his vengeance are ready drawn to the head, & the ful viols of his displeasure hangs over our heades ready, to power downe the like or greater iudgments vpon vs: if wee speedely turn not vnto him, by a true & vnfeined

Gods iudgements iustly to be expected on *England*, if it doe not speedily repent.

The great
plague in
England
1593.
See Stowes
Chronicle.

repētāce. The yeares are not yet many,
nor the time long, since the inscriptions
on your dores without, were as evident
testimonies of the destroying Angel of
the Lord within: since *the arrow that fli-
eth by day, the pestilence that walketh in
the darknesse, & the plague that destroy-
eth at noone day*, devoured many thou-
sands in this citty, & other places of this
land. And had not Gods mercy bin the
greater, in saying then to his Angel, as in
like case we read he did: *it is sufficient
hould now thy hand* 2. Sam. 24. 16. A mā
might haue wādred about our conuntry,
as *Diogenes* sometimes did about
Athens, with a candle and lanterne in his
hād at noone-day: to seeke, I do not say,
a good mā, but any mā at al, & not haue
fōūd him. The yeares are not yet many,
nor the time longe, since the husband-
mā, as the prophet spekaeth, *sowed much
and brought in little, since the heavens o-
ver vs stayed themselves frō dew, & the
earth vnder vs brought not forth her
fruites, since the staffe of our bread was
brok*

The great
dearth.
1597

*Broken. & cleanes of teeth found in al our
villages, & want of victuals in al our cit-
ies. And had not Gods mercy bin the
greater then vnto vs in sending a plen-
tiful increase: our skin had cleaved to our
bones, & withered like a stock Lament. 4.*

8. Finally the yeares are not yet many,
nor the time longe, since the sword of a
ferraine foe, hath bin sh. ken at our lād,
threatning an overthrowe of the same:
since tidings of warres, & rumors of ma-
nifold troubles, haue bin sounded in our
eares: to say nothing of our wicked at-
tempts & diuelish conspiracies of many
of our vnnatural countri-men at home.
But o Lord as thou hast given but a bad
successe to such evil interprizes: so wee
beseech thee stil to bring to nought the
projects & purposes of al such either for-
raine aduersaries that seeke our realmes
destruction, or trecherous *Absolons* that
lift vp their handes, against their dread
soveraigne, & thine anointed. Let vs not
thinke (my deare brethren) that these
judgmētts of pestilence, of famine, & the
sword

The Spa-
nish fleets
1588.

sword, haue come vnto vs by chaunce,
 & so gon away againe? There is a God
 above, that in some measure hath made
 vs tast of them for our sins: whom if we
 stil provoke, by heaping sin vpon sin, assu-
 redly he hath these, & greater plagues
 in store, to power down vpon vs. For the
 arme of the Lorde is not shortened: hee
 that hath striken vs once, can, & wil, for
 our sins, strike the secōd time. He that
 hath smot some few of our nation with
 the sword, can, & wil, for our disobedi-
 ence, if we repent not in time, with the
 sword againe, destroy many thousands
 and millions more. Hee that, with the
 plague of pestilēce, hath takē away here
 & there on, can, & wil, for our vnthāk-
 fulnes, if wee repent not in time, with
 the same, or a greater disease take away
 whole multitudes together, nay devour
 whole citties, and towns, and leave our
 land as desolate as a wildernes. He that
 hath punished our bodis in the time of
 dearth for want of bread, can, & wil for
 our rebellion, if we repent not in time,
 suf-

• The la-
 mentable
 experience
 of this wee
 feele in
 this yeare
 1603.

suffer our ſoules to periſh for want of ſpi-
ritual comfort: yea he will bring on our
land, as the Prophet ſpeaketh, *not a fa-
mine of bread, but of hearing the word of
the Lord, And wee ſhal wander from ſea
to ſea, and from the North evē unto the
Eaſt ſhal wee runne to & fro, to ſeek the
word of the Lord, and ſhal not finde it.*
Amos 8. 11 12. A heavy iudgment of
al other (my deare brethren) & yet moſt
viſual, where Gods word is contemned
& ſet at naught. Great was the glory, &
glorious the light, which the Church of
God ſometimes had in *Aſia* the leſſe, at
what time the bleſſed Evāgelift S^r. *Iohn
& Policarpus*, & many other ſchollers of
the Apoſtles flouriſhed there. How fa-
mous for the word preached were thole
citties of *Græcia*, flouriſhing Churches of
Corinth, *Galatia*, *Ephesus*, *Philippi*, *Co-
loſſe*, and *Theſſalonica*, wherein S^r. *Paul*
preached, & planted ſo many holeſome
doctrines of the Chriſtian faith: and to
whō he wrote ſo many divine Epiſtles
extant in our church to this day! But for
the

the sinnes & iniquities, of the inhabitants of those places, were not the bright shining lamps of religion quite extinguished among them, was not the light of the Gospell quite taken from them and since removed into the West? Nay the citty *Rome* was once the mirrour of nations, the glory of the world, the wonder of the West, the sanctuary of religion, the very habitation of true piety, when *her faith was published throughout the whole worlde*, Rom. I. 8. But when religious *Rome* once proved beastly *Babylon*, the holy citty an harlot, when idolatrie and superstition began once to rule & reign in her: beholde her candlesticke was removed into the northerne parts, and among the rest to vs of this land where if wee giue it no better welcome & entertainment thē they did, how may we not iustly feare the like iudgement, least the Lord deprive vs of so great a blessing, & giue it to *Tartarians* and *Moors* wilde and savage people, that wil with greater alacrity receive it, & peradventure with
grea-

greater fruit entertaine it, then we haue done.

Wherefore (my deare brethren) yet the word of the Lord is amongst vs, yet the Prophets are in *Israel*, yet the pearle is in our field, yet the sound of the Gospel is heard throughout our land: O the let vs make more reckoning & account of it, then heretofore we haue done: lest this sunne be defaced, lest this light bee put out, least it be told vs, as it was tolde the Angell of the Church of *Ephesus*, that our candlesticke shal be removed, *Reuel. 2. 5*. Least the Arke of God bee taken from vs, as it was from the *Israelites*, *1. Sam. 4. 12*. Least as *Paule* and *Barnabas* saide to the *Iewes*: to you is the worde of this saluation sent, but seeing yee put it from you, loe wee turne vnto the *Gentiles*, *Act. 13. 46*. So the Lord say vnto *England*: to thee *O England* haue I given my worde: but because thou hast cast it away from thee, & iudgeth thy selfe vnworthy of everlasting life, loe I will take it away, and giue it to a barbarous nation,

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on,

on, *that shal bring forth the fruits thereof*, *Math. 21. 43.* Yet the Lord offereth his grace vnto vs: O then let vs according to *S^r. Augustines* Councel in tract. 33. *in Iohan.* Vse it now if we wil vse it at all: Least the gate of mercy, which to day is open, to morrow be shut, and neuer opened againe vnto vs! Yet the messengers & Ministers of God doe beseech vs for Christ his sake to be reconciled to him: O then let vs now become newe men in the Lord, least a heavier iudgement light vpon vs! Yet the daies of plenty are amongst vs: O then let vs now with *Ioseph* lay vp in store, least wee die in the famine! Yet the season is calme & the weather faire: O then let vs now with *Noah* build vp an arke, least with the rest we perish in the flowde! *Gen. 7. 21.* Yet the Angell tarieth at the gates of *Sodom*: O then let vs now with *Lot* departe thence, and hast away with the Angell, least with that wicked people wee be destroyed! *Gen. 19. 24.* Yet the bridgroom taryeth, and waiteth for vs

O then let vs make hast to enter in with him to the mariages solēnity: least with the foolish Virgins, we be repelled, with *a non novi vos, I know you not! Mat. 25. 12.* Yet wisdom crieth in our streetes *v/g, quo?* O how long wil yea love vanity? O then let vs now seeke vnto her, least, seeking hereafter, we seek in vain, *and shee laugh at our destruction! Prou. 1. 26.* Yet the Lord setteth open his storehouse of mercy: O then let vs now run to him for a blessing, least, *comming too late with Esau, we finde none though we seeke it with teares! Heb. 12. 17.* Yet the Lord knocketh at the dore of our harts: O then let vs now open vnto him: least hee saie to vs as he did to *Ierusalem, O that thou hadst knowne at the lest in this thy day the things that belonge vnto thy peace, but now they are hid frō thee! Luk. 19 42,* Yet the Lord cryeth vnto vs to a mend: O then let vs, in this acceptable time of grace, harken vnto him, least he say of vs, as he did of a hard harted people: *as I haue cryed to you, and you would*

not heare me, so a time shal come when ye
 shal cry vnto me, and I wil not heare you.
 Zach. 7. 13. Yet the Lord calleth vs vnto
 him: O then let vs nowe come, least, if
 we come hereafter, it be too late: as *Ioab*
 came to *Abfalon*, whē his barly fields were
 burnt. 2. Sam. 14. 31. Yet the Lord wai-
 teth for our returne from *Babylon*. O the
 let vs now returne vnto him, while wee
 haue time, least hereafter he say to vs as
 the *Angel* swaie there shalbe no more
 time. Revel. 10. 6. Yet the Lord wooeth
England & London, as he did *Ephraim*
 and *Iuda*: O *England* what shal I do vn-
 to thee, O *London* how shal I intreate
 thee? O then let vs imbrace the riches of
 his bountifullnesse, & his exceeding pa-
 tience: least wee heape vnto our selues
 wrath against the day of wrath, & of the
 declaration of the iust iudgment of God
 Rom. 2. 5. Finally yet the Lord, by *Ionas*,
 cryeth in the streets of *Niniveh*, & ma-
 ny hundred *Ionas*es in the Citties and
 townes of *England*, yet 40. daies, and, if
 yee wil not repent, not only *Niniveh*
 but

but the rest of the land also shalbe quite defaced: O then let vs al, with *Niniveh* in my text, repent vs of our sinnes, beleeue in God. proclaime a fast, and put on sackcloth, least this heavy iudgment denounced by our Prophet against *Niniveh* iustly fal on vs for our transgressions. And so much concerning my first general part which was *Jonas Sermon* to the *Ninivites* with the application thereof vnto our selues. Now followeth the consideration of the second parte in the next words, to wit the *Ninivites repentance*; wherof a word or two and so I will commit you to God:

So the people of Niniveh beleued God, proclaimed a fast. &c.

Heere is the fruite and effect which this Sermon wrought in the *Ninivites*, described as I toulde you before in these 4. circumstances, 1. By their faith, which was not fruitlesse *for the people of Niniveh beleued God* 2. By their fasting, which was not private, and *proclaimed a fast*, 3. By their attire, which was not

costly, and put on sackcloth, 4. By their number, which were not few, *from the greatest to the least*. The least of which 4 circumstances, if I might dwell vpon the, would require a longer time, then is allotted mee for the handling of them all. And J must confesse that my meditations haue beene so farre enlarged in this second point, that (the time beeing almost past and the weather so sodainely vnseasonable) J shall not now deliver, without offēding your patience, the on quarter of that which I had purposed. Howbeit because I perceiue no mā desirous to depart, but everie one willing to stay, and so settle himself vnto attention: J wil be bold to point at those foure obseruations, which are included in this second part: breifly running them al over, *tanquam Canis in Nilolambēs*, picking here and there a litle, as may most besit this auditory and these times, leaving the consideration of the rest to every mans private meditation.

Obser. I.

So the people of Ninueh beleueed god.

That

That is, they did belecue *Ionas* sermon to be as true, and the iudgment therein denounced to be as certaine, if they did not repent, as if God himselfe had spoken it vnto them. Thus *faith commeth, by hearing, & hearing by the word of God, Rom. 10. 17.* A notable ground-worke & sure foundation of their repentaunce, *quo sublato, omne quod superstruitur destruitur adificium.* VVhich being taken away and remoued, in vaine and to no purpose do we build vp our selus in sanctity of life, and sinceritie of conversation. For as the blessed Apostle speaketh, *Hee that cometh to God must first beleue that God is, Heb. 11. 6. VVithout this faith it is impossible to please God, & what soeuer is not of this faith is sin. Rom. 14. 23.* By how much the more it augmenteth the commendation of these *Ninivites* whole faith was the first stone in their spiritual building, their first step in their Christiā race, their first link in their golde chaine of Christianity, the first signe of their new conversion, the first degree

in their holy conuerſation, the firſt roſed
 in their *Jacobs* ladder, wherby they aſcē-
 ded vp into the preſence of the Lorde: a
 ſtrāge & a wōderful matter, that is here
 ſaid of this heathniſh & idolatrous peo-
 ple of *Niniveh*, that *they beleeued God*.
 Where ſome thing was expected, there
 nothing is to be found, & where nothing
 was looked for, behold great aboūdāce:
 the fatted ſoile is become barrē, and the
 barren ground beareth much encrease,
 the natural oliue is withered away & the
 wild oliue is become fruitfull: the natu-
 ral vine hath no grapes, & the baſtarde
 vine beareth many clusters. *Credidit Ni-
 uueh, & Iſraell incredulus perſeuerat,*
credidit praputiū, et circūciſi manet in-
fideliū, ſaith *S. Ierome* vpō this place. *Io-*
na had a long time preached to the *Iſ-*
raelits, & loe *Iſrael* was not *Iſrael* but a
 diſobediēt natiō. He preacheth but one
 ſermō among theſe *Ninivits*, & he fin-
 deth more true *Iſraelites* among them
 thē in his own cōtrey: the circūciſiō
 ſcorneth, and the vncircūciſion are
 made

made heires of the promiſes, the children prooue rebels, and the rebels are changed into children, the *Jewes* contemne the worde, and the *Gentiles* embrace it. The *Iſraelits* that were the elect of God, the ſonnes of *Abraham*, the heires of the covenant remaine vnfaithful: and the *Ninivites* that were *Gentiles* in the fleſh, that were called the *uncircumciſion*, aliens from the common wealth of *Iſraell*, ſtrangers from the covenant of promiſe, they are found faithful. So the people of *Niniveh* beleev'd God.

Nowe becauſe Faith without good Obſerv. 2.
 vvorkes is but a dead faith, and the Devils faith, as *S^t. James* calleth it. *Jac. 2.*
 Faith in them (which if it be a true faith is never ſolitary in any) bringeth forth the good worke of faſting. They proclaimed a faſt. Faith leadeth the way as the miſtreſſe, faſting a good worke is readie at hand, as the hand-maide. Faith as the foundation is firſt laide, faſting as the building is raiſed on it. Faith as the tree is firſt planted, faſting as the fruit grow

groweth thereon, faith goeth before as a cause of fasting, fasting followeth after as an effect of faith. *And they proclaimed a fast.* Not a contentious *fast*, as their was, who *fasted to strife and debate* Ela. 58.4. Not an Hypocritical *fast*, as their was who *disfigured their faces, that they might be seene of men to fast* Mat. 6.16. Not a meritorious *fast*, as their was, who had thought, by this meanes to haue *merited something at the hands of God* Zach. 7.5. Not a superstitious *fast*, as the *fast of the Papists* is, who hold it not lesse then damnation, on certaine daies to eate the least bit of flesh: and yet at the same time they can be cōtent, to epicurize it with the sweetest wines, hottest spices, daintest fruits, that forraine countries, and most delicious fish, ther the farthest seas can afford. But the *Fast of Niniveh* was an *orderly fast*, it was a *publike fast*, it was an *absolute fast*, it was a *religious fast*. *Orderly*, because not seditiously vnder taken by the multitude, but designed and

as appointed by the King and his Nobles.
Publike, because proclaimed to be kept,
 not of this or that family, but of everie
 thing that breatheth among them both
 man and beast. *Absolute*, because they
 did not, with the *Cartbusian* monkes &
 others of the like sort, forbear flesh, &
 feede on dainy fish, and I vll in their
 booles of wine: but as it is in the 7. verse
 of this chapter, they were forbid to *taste*
anie thing at all. Religious, because they
 were commanded in this their *fast*, to
turne from their evill waies & from the
wickednes of their hands. O what a wor-
 thy *fast* yvas this, O vvhhat a singular
 meanes to appease the vvrath of God?
Pliny in his 7. lib. and 2. chap. saith that
fasting spittle is present death to serpents.
 How true that is I know not. But of this
 I am sure and certaine, that such a *faſte*
 as this, (so solemnely vnder taken, so sin-
 cerely performed,) cannot chuse but be
 a great meanes, to weaken the power of
 the great Dragon the olde Serpent, and
 quench al the fierie darts of the Devill
 as

Arduentes
Diaboli fa-
gittæ ieiun-
norum fri-
gore re-
stringendæ
sunt.

Ad De-
metriadem
virginem

De Elia &
ieiunio.

Epist. 121.
& ser. de ie-
iunio.

as ^a S^r. *Jerome* speaketh. This is the founda-
tion of al other vertues as the same
father ^b calleth it. This is the destroyer
of sinnes, as ^c *Ambrose* nameth it. This is
the token of humility. and extinguisher
of lusts, as ^d *Augustine* teachmeth it. This
is the rooter out of all transgressions, as
S^r. *Bernard* vtuallly defineth it. This is
the ramer of the flesh, as *Gregory* in ma-
ny places describeth it. This is the expel-
ler of temptations, as *Tertullian* com-
mōly speaketh of it. This was the means
which the *Israelits* vsed, whē they were
distressed for the slaughter of their men
by the *Beniamites*: they wept and fasted
all the day vnto the evening *Iudg.* 20. 26.
this was the meanes which *Iehoshophat*
vsed, whē his enemies came against him
to battell: He proclaimed a fast through-
out all *Iudah* 2. *Chro.* 20. 3. This was the
means which *David* vsed, whē his child
was sicke, he fasted and lay all night vpon
the earth. 2. *Sam.* 12. 16. Finally this was
the meanes which the *Assyrites* vsed
in my text being terrified with the iudg-
ment

ment denouced by the Prophet *they be-
lieued God, and proclaimed a fast.*

Obfer. 3.

Now the 3. circumſtāce, that letteth
down what effect this ſermon wroughe
in them, was their attire, which was not
coſtly, *they put on ſackcloth.* A habit very
fit to expreſſe the humility of the mind,
and well ioyned in this place to faſting.

For theſe 2. are the *weapons of repētanc*
as^e S^t. *Ierome* calleth them, And ther-
fore the ſame father ſaith: *conſequenter
adieiunium ſaccam copulant, ut inania
venter, & habitus luctuoſus, ambitioſus
dominum deprecentur.* They adde vnto
faſting homely attire, therby to further
their praiers, and to make themſelues
more fit, to apply their ſuite vnto God.
And wheras no doubt they had offen-
ded God, both inwardly and outwardly:
they doe herein ſhew the ſignes of their
griefe, both within & without. Within,
by debarring their belly, & ſtomackes,
of their vſual ſubſtance, as they did by
their absolute abſtinence in their faſt.
Without, by making that fleſhe which
had

• Saccus &
ieiunium
arma ſunt
penitentię
auxilia pec-
catorum
Hierom.

had taken delight before in bewty and bravery to be now basely, and vgly clothed, with no better a garment thē simple sackcloth, wherein as *Gregory in his 35. le. moral* noteth, is shewed a roughnes & a pricking, even the compunctiō of our sins: And *Tertullia* calleth it *ma-
roris insigne* the very ensigne and badge of sorrow: because heretofore, in ancient time, they did vse to weare it vppon such occasions. Witnesse the Patriarke *Jacob*, who, vpon the newes of his sonne *Iosephes* death, is laid to rent his clothes, to put sackcloth about his loines, & to sorrow for his sonne a long season. *Gen. 37. 34.* Witnes *Mordechai*, who, whē the King had yeelded to the bloody request of *Haman*, for murdering all the *Jewes*, put on sackcloth & ashes, & cryed a great cry, and a bitter, in the midst of the citty. *Hest. 4. 1.* Witnes *David*, who, in sign of his sorrow for *Abner*, commaunded the people to rent their clothes, & to put on sackcloth. *2. Sam. 3. 31.* Witnes, in steed of
 wherof I speake,
 whose

whose king rose vp from his throne, and laid his robe from him, & covered himselfe with sackcloth, & sat in dust & ashes, whose nobles followed him, whose Commons imitated the; frō the highest to the lowest, from the eldest to the youngest: frō the richest to the poorest, all were clade in sackcloth & base aray, as it followeth in the text, *frō the greatest to the least.*

Obser. 4.

The last circumstance (for I cannot stand to amplifie any) wherein these *Ninivets* repentance is discribed, is taken from their nūber, which were not fewe, *from the greatest unto the least.* For it is not one of a house, or some few of a family, or some of the better sorte of the people, that thus were ready to humble themselves before the Lord: but all in general, & every on in particular, from the eldest father, to the youngest suckling, from the greatest potentate to the meanest peysant, of what sex, estate, or conditiō soever they be, al are ready to further this holy duty. I might here iustly

ly take occasion to speake of the duty of superiour magistrates, vvhich may be here vnderstood by the *greatest*, as also of inferiour subiectes, who are specified by the *least*: how they should, as at all times so especially in the times of common calamities, with a mutual consent, cast down themselves in a generall humiliation before the highest. But I can but point at this doctrine. Let it be sufficient for our instructiō, that seeing these *Ninivites* did so vniversally performe this, that without doubt, they shall rise vp in iudgmēt against vs at the last day, if we be defectiue heerein having the like occasiō. For in their holy exercises, behold a pleasant harmony & agreement, *maior atas incipit, & vsq; ad minorem pervenit*, saith a good father. The elder sort begin, and the younger they followe after; the superiours say to the inferiours, *looke on mee and doe yee likewise*. Ind. 7. 17. And the inferiours answered the superiours, as the people did *Ioshua*, *al that yee command vs wee will doe* Ios. 1. 16. In

a worde, as according to Philosophie in the natural bodie, the heart alone is not warme, but the heat thereof is a propagating heate, diffusing it selfe in an orderly sort to the rest of the members, even the hands and feet the most remote parts of the vvhole: so in the commonwealth of *Niniveh*, vvhich was a bodie politicke, the Magistrates and governors themselves were not only thoroughly warmed with the heate of devotion: but the common people also, and vulgar sorte did participate of that quality: and as the precious ointment vpon *Arons* head, ran downe by his bearde, to the skirts of his cloathing, *Psal.* 133. 2. So these notable effectes of *beleeving God*, and *fasting*, and *putting on sackcloath*, were deriued from the king to his counsell, and nobilitie, and from them to the meanest subiect. And as we read of the multitude of beleevers, that *they were of one heart, and of one soule*, *Act.* 4. 32. So here was a general consent, amonge a greater number of new converts: there

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was

was but one heart, and one soule, one minde, and one meaning, one faith and one fast, one desire, and on attire, among them *al from the greatest to the least*. O what a goodly sight was this? O howe was it possible but that such a general cry and consent as this soe vniuersal a humiliation, should be acceptable vnto the Lord? For if he hath promised, *that were two or three are gathered together in his name, he wil be in the midst of them, Math. 18. 20.* How much more the, when so many thousands of al estates conditions, assemble themselves in fasting, sackcloth, and praier, before their God in the great Congregation?

Thus you see (Right Honorable, Right worshipfull most deare and blessed brethren) what a plentiful harvest, cometh of a little seed sown, what goodly rivers isshue from a little fountaine, what rare & singular effects, are wrought in these *Niavits*, by a few words spoken by the Prophet *Ionas*. Shall I here commend the Prophets eloquence, who, like a good
ora-

Oratour, did so rule and raigne in their minds, that as it was said of *Hercules Celticus*, the cares of his auditors, were tied with a chaine, to the tip of his tongue? Or shall I attribute it to the soft, & gentle disposition of these *Ninivites*, vvhho so easily yeelded at the sound of the Prophets voice? Or rather shal I not here admire, at the powerfull operatiō of the word of God, that beeing delivered by the voice of on man, and that a straunger, it should make so great a king, soe stately nobles, so rich citizens, so many thousand of barbarous & heathen people, to vaile bonnet, and to descende frō the throne of their pride, and to cast downe themselues, in fasting and sackcloth before the Lord? Surely this is that word, which, like *the snow & rayn never returneth void, but prospereth in the thing wher vnto it is sent. Es. 55. 11.* This is that word, which is the power of God vnto salvation. *Rom. 1. 16.* This is that word, that is like a fire & a hammer that breaketh the stone. *Ier. 23. 29.* This

This on a
general doctrine
is sheweth from all
the 4. particulars
of this part,

is that word which is *linely* and *mighty* in operation, sharper then any two edged sword, and entring thorough, even to the dividing a sunder of the soule & the spirite, and of the ioints, and of the marrow, and is a discerner of the thoughts and intents of the hart Heb. 4. 12. This is that worde, that is mighty through God, to cast downe houldes, and to overthrow everie high thing, that is exalted against the knowledg of God, and to bring into captivity every thought, to the obedience of Christ 2. Cor. 10. 5. Finally this is that worde, which made the disciples harts to burne within them, while they talked with Christ. Luk. 24. 32. Which made Felix tremble, Act. 24. 26. Which made the Iewes to be pricked in their hartes, Act. 2. 37. Which made David confesse, he had sinned against the Lord, 2. Sam. 12. 13. Which made the people, publicans, and souldiers, alke Iohn Baptist, what they should doe. Luk. 3. 14. Which made Ionas denounce destruction to Ni-
niveh, and Niniveh to repent, for feare
of

of the destruction denounced: so the message of their overthrow, overthrew the message, the prophecy fell, and the city fell not, because her fall was prophesied. *O newe and admirable thinge,* (saith S^r. Chrysostome in his 5. Hom. ad populum Antiochenum) *the denūciation of death, hath brought forth life, the sentence of the destruction, hath made a nullity in the sentence:* such is the vertue of Gods word, such is the authority of his everlasting truth.

And is this even so? Is the word of the spirite so mightye in operation, hath it wrought so strange effects, and brought forth such wonderful fruites, in ignorant people, to whom the Lord sent but one Prophet, and that in so shorte a space? How great then shal our iudgment be of this land, to whome the Lord in mercy hath set so many Prophets, & teachers, these foure and forty yeares together, to instruct vs, and to call vs to repentance: and yet we lie stil frozen in the dregges of our iniquities? For if we doe but ex-

mine our selues by these *Ninivits*, vve
 shall finde that our repentance cōmeth
 farre short of theirs. Doe we, in the first
 place, imitate the *Ninivits* faith *in be-*
leeving of God? I know that many doe, &
 God forbid there shoulde bee anye in a
 Christian commō-wealth, either so wil-
 fully ignorant, as not to beleue, or so
 maliciously obstinate, as not to confesse
 this truth: and yet there are not vvan-
 ting amongst vs, and they of great place
 also it is to bee feared, that saie vwith
 the foole in the Psalme, *There is no God*
at all. Thou damned Atheist, whoeoe-
 ver thou art, lifte vp thine eies vnto
 the heavens, & behold therein, the sun,
 the moone, and the stars, the wonderful
 works of God. Cast down thine eies vp-
 on the earth, and behold therein, trees,
 plāts, hearbs, flowers, beasts, & cattel: &
 in them cōsider not the power of *nature*
 as thou foolishlie callest it, but of the
 God of nature, which framed & fashio-
 ned all. Consider the ebbing & flowing
 of the sea, and the wonderfull workes of
 the

the highest in the deepe. Looke into thy selfe a *little worlde*, how art thou fashioned behinde and before, within & without, how wonderfully art thou made with varietie of faculties, distinction of members, proportion of body, to saie nothing of thy soule a heauenlie creature? And if al this, will not make thee confesse there is a God: yet knowe this, that the horroure of thy conscience, for this thy so greate blasphemie, shall make thee, whether thou wilt or no, acknowledge this truth. Or if thy conscience, bee seared with an hot yron in this worlde: yet be thou well assured, that the vvorme of conscience, that never dyeth, in the worlde to come shall torment thee, in the lake that ever burneth, and in the fire that neuer goeth out.

Do we in the secōd place with these *Ninivites* betake our selues to *fasting* for our sinnes? What then is the cause, that there are so many amongst vs, who like those voluptuous *Princes of Israhell*,

doe stretch themselves vpon their beds of
 ivory, and eat the lambes of the flocke, &
 the calves out of the stal, delighting them-
 selves in the sound of the violl, and other
 instruments of musicke: that drinke wine
 in boles, and annoint themselves with
 sweet ointments, not remembring the af-
 flictioⁿ of poore Ioseph. Amos 6.6. These
 are the Epicures of the world, who wil
 rather feast luxuriouſlie with drūke Ho-
 lofernes, then fast religiously with these
 godly Ninivites. These are they, whose
 God is their bellie, whose glory is their
 shame, whose only felicitie consisteth in
 delicate fare: being of his minde in the
 history* who said of his meate: that *that*
was the sweetest which was the deereſt.
 But as the historian there very wel cou-
 celleth *καὶ δὲ τὸ ἐπὶ τοῦτον μνημονεύειν ἐν*
ἐκζητοῦν αὐτῶν ἀλλ' ὡς φεύγειν αὐτὰ. These
 examples must be remembered, not that
 any should follow & imitate them, but
 that every one shoulde abhorre and de-
 test them.

• Philoxe-
 nus apud
 AElium
 de varia
 hist. lib. 10.
 cap. 9.

Thirdly do we imitate the *Ninivites*

Attire, in clothing our ſelues in *sackcloth*
and coarſe garments? Howe then com-
meth it to paſſe, that the vgly and dete-
ſtable monſter pride, hath ſo over-run
our land: that al eſtates, and degrees a-
mongſt vs, are ſo tainted & infected with
this blemiſh? Noble-men in the courte,
Gentlemen in the country, ſerving men
every where, vpſtart *Swaggerers* & cut-
ting *Cavaliers*, who, when they haue no
inward qualities to commend the, they
muſt haue the iuy buſh of long haire to
hang over their ſhoulders; not regar-
ding S^t. *Pauls* reproofe. 1. Cor. 11. 14.
nor *Absolons* iudgement. 2. Sam. 18. 9.
Theſe are our inventors of newe faſhio-
ned garments, our *French*, our *Turkiſh*,
our *Spaniſh*, our *Italian* Engliſh-men.
For a man may ſee a lively reſemblance
of al theſe in their apparel: as if the va-
nities of al nations, vvere little enough,
to make vp the measure of an *Engliſh-
mans* pride. Let them not thinke, that
want of other matter, hath driven vs to
tax theſe follies in the. It is rather want
of

of grace in them, that they will not amend. For if we should not cry out against these their foul, & filthy sins they would, on day, cry out before the tribunal seate of God, against them and vs. Good God, that the sonns of *Adam*, should so farre degenerate frō their father *Adam*! He good man was content, with a garment of *figg-tree leanes* to bid his nakednes. Gen. 3. 7. But we wil scarce be pleased with the rarest, and richest workmanship, that art or nature can afford, to cover our sinful bodies. Nay as *Plinie in his 5. lib. & first chapter* noted the riott and excesse of his time: so may we iustly do the like of ours. Because forrests are sought out, farre and neere, for iuory and citron trees, and all the rocks of *Getulia* are leached for shell-fishes, that yeeld the purple crimson colour, to make our apparell shew glorious. But *ô folly and vanity of al vanities* saith the same author, *euert to think, cōsidering our simple beginning, y^e we were sent into the world, to liue in pride, & to*
adorne

*adorne & decke our carkeſſes in braverie,
that are nought but clay & putrefaction.*

Finally do we with theſe *Ninivites*,
in the laſt circumſtance, generally turne
vnto the Lord, & humble our ſelues be-
fore him, *frō the greateſt vnto the leaſt?*
what thē is the cauſe, that all of vs yong
and old, high and low, haue ſo erred in
our waies: every one, *turning into his
own race, as the horſe ruſheth into the ba-
ſle*, to ſpeake with the Prophet? *Ier. 8. 6.*
What is the cauſe, that, in this bright
ſunſhine of the Goſpel, ſuch palpable
darkeneſſe of error & ignorance, ſuch
reliques of ſuperſtitiō & idolatry, ſhould
remain amongſt vs? What is the cauſe
that ſo many of vs, are meere *tempori-
zing newters, lukewarme profeſſors, nei-
ther hote nor colde like them. Revel. 3. 15.*
halting betweene two opinions, coldlie
profeſſing the Religion eſtabliſhed, but
in hart imbracing Papiftical falſe-hood?
What is the cauſe, that the *Jeſuites and
Seminaries*, finde ſuch ſecret favour a-
mongſt vs: who, like ſubtil deceauers, are
at

at open warre on with a nother, but yet
 tyed to gither by the taile like *Sampsons*
Foxes with fire brandes to destroy our
 Church? What is the cause that, after
 the Gospel so long preached, holines of
 life is so little practised: that many come
 not at all to heare the worde of God or
 cōming, with the *deafe adder* they stop
 their eares at the sōūd therof: or hearing
 it, bring not forth the fruits of repētāce:
 or repenting for a time, retorne at lēght
 with the dog to his vomit, & the swine
 vnto her filth? Lastly what is the cause
 that our land is *ful of adulterers*, and be-
 cause of othes the land mourneth, to vse
 the Prophets words Ier. 23. 10. that vsu-
 rye hath corrupted the rich cormorant,
 ambitio the proud Prelate, covetousnes
 the greedy lawyer, disdain the scornful
 courtier, deceit the cunning artificer, &
 the like. that all estates and degrees, are
 knowen by their several sinnes, as every
 gentleman by his several cognisance? Is
 this our vniversall conversion vnto the
 Lord? is this the fruite of the Gospel? are
 these

these the badges of our repētaunce? Are these the effects, I say not of one sermō as *Jonas* his was to *Niniveh*, but of so many thousand sermons, delivered frō time to time vnto vs? Beloved in Christ Iesus, I am verely perswaded, that the immortal seede of Gods word, was never more plentiful sowne since the Apostles time, then it hath bin amongst vs, these many yeares together: the Lord make vs thankfull for so great a blessing. And yet as *Lactantius* said, *there was never lesse wisdom in Greece, then in the time of the 7. wise men*: so I feare me it may be to truly laide there was never lesse piety in *England*, then in this long continuance of so many godly and zelous Pastors. *Sodome & Gomer, Tive & Sidon*, shal rise vp at the last day and cōdemn vs: for if halfe so many lectures, and sermons, & exhortations, & instructions, had bin preached among them, as haue bin amonst vs, *They had surely repēted in sackcloth & ashes. The Queene of the South*, shall rise vp in iudgment, against

Never
more prea-
ching ne-
ver lesse
practising.

gainst vs at the last day for she came fro
the uttermost part of the earth to heare
the wisdōe of Salomō Mat. 12. 42. But ma
ny of vs, refuse to step out of our dores,
to heare the heauēly wildōe of the true
Salomō Christ Iesus, revealed in his hea
uēly word. The *Publicans and souldiers*,
shal rise vp at the last day & cōdemn vs:
for at the preaching of on *John Baptist*,
they were moued in their minds Luk. 3. 14.
but let al the Ministers & messengers of
God, cry out til they be hoarce against
our sins, & yet our harts ar norhing pric
ked, & yet our affectiōs are nothing stir
red vp. thole wicked *Jewes*, that crucifi
ed the Lord of life, shal rise vp at the last
day & cōdemn vs; for they, at on sermō
of S^r. *Peter*, were cōverted to the num
ber of *three thousand*. Act. 2. 41. But
how many sermons shal a mā make a
mongst vs, before he convert on sinfull
soule, before hee bring home one stray
sheep to the sheeptold of Christ Iesus?
The *Ninivits* as you haue hard, at one
little sermō of a few words, delivered by
one

one *Ionas*, repēted in sackcloth & ashes,
from the greatest to the least, but wee
haue hard, not in this place only, but in
al the corners, & quarters of our lād, ma-
ny hūdred *Ionasses*, yea many thousand
pastors & prophets, & preachers of the
word: & yet for al this, where is our faith
in beleeving God? wher are the *fasts* we
haue *proclaimed*? wher is the *sackcloth*
we haue *put on*? wher are the superiors
to designe? where ar the inferiors to put
in practise these holy exercises? lastly al
the creaturs of God, shal rise vp at the
last day & condēne vs: for they, in their
several places, do in their kind, perform
their duty to their creator, & are obedi-
ent to his word: but we only, as the most
vnreasonable, & insēfible of al other, cō-
tinue obstinat & rebellious stil. the hea-
vēs declare the glory of god, the lights o-
bey him with fear, the stars shīn in their
watch, the moone keeps her appointed
seasō, the sū knows his going down, the
waters fly at his rebuke: the earth trem-
bleth & the moūntains shak. the stork in
the

the aier knoweth her appointed time, & the turtle, and the crane, and the swallowe obserue the time of their coming: the ox knoweth his owner, and the asse his maisters cribb: but wee onely, as the most vnreasonable, and insensible of all creatures, continue obstinate & rebellious stil. What should I saie more (beloved in Christ Iesus) senselesse stones are more obediēt to Gods voice thē we are. Beholde *Moses* with his rod stroke the rocke but twice, and the waters gushed out abundantly. Num. 20. 11. but though the God of *Moses*, strik our stony harts, twice twenty times, with the hāmer of his word: yet, where is that penitent *Peter* amongst vs, I say not, that weepeth bitterly, but that sheddeth one teare, in remembrance of his transgressions? Behold the stony wals of *Iericho*, after God had summoned them by his Priests, sounding their trumpets thrice, at the third sound, fell flatte vpon the ground. Ios. 6. 20. But we haue resisted, not the third, or the fourth, or the fift onely, but more then

the five hundred solemne summons, & several sounds: none of them could ever moue vs, none of them could once awake vs. *Isidore in his 12. lib. and 2. cap. de brutis animalibus*, reporteth of the yong Lions, that, after 3. daies, they are raied and rowled, by the roaring of the olde: but the Lion of the tribe of *Iudah* Christ Iesus, by preaching of his word, hath roared, not 3. daies alone but more the 43. yeares together amōgst vs, & yet for al this we are not roused, and yet for al this we are not awaked. what? is not Christ the same Christ still? is not his Gospel as fruitfull, is not his doctrine as effectual, is not his word as powerful now as ever it was? yes my deare brethren. But the fault is in vs. Our marble & flinty harts will not be softened, with the sweete shewers of Gods heavenlie word, cōfortably falling down vpon the: our stiffe & yronsinewed necks, wil not bow with any yoke, either the *sweete & easie* yoke of the gospel. mat. 11. 30, or the *heavy & unsupportable* yoke of the law.

Act. 15. 10. our faces are like whores for heads, *that wil not blush* Ier. 3. 3. our ears are so deafe, our eies so dry, our senses so dul, our wils so obstinat, our affectiōs so barren, our desires so cold: that neither the infamy and shame of the world can moue vs, nor al gētle admonitiōs allure vs, nor the terrible threatnings of Gods iudgments feare vs, nor the continuall preaching of al the creatures of god vnder heavē perswade vs vnto repentāce. Nay we are so soundly rocked and lulled a sleepe in the carelesse cradell of security, that neither the goulden bells of *Aaron*, nor the thundering trump of *Esay*, nor the well tuned cymballs of *David*, nor the shril soūd of Gods word, cōtinuall ringing in our eares, cā once awake vs. Being herein like to those beares, of whō *Solinus* writeth, in his 39. chap. *qui tam graui somno premūtur, ut ne vulnribus quidem excitari queant.* who are so farre oppressed with a heavy sleepe, that though they bee wounded, yet can they not be wakened. Or like those fishes of
whom

whō Aristotle in his 4. l. & 10. c. de hist. animalū writeth: that they sleep so soundly that, though they haue speares thrust into their sides, yet they stir not at all: lo senselesse also are we in this our carnal security, that though the Embassadors of the King of heavē, as so many sons of thunder, with *Jonas* in my text denounce iudgment against vs, out of that word, which is sharper thē any two edged sword: yet for al this, we do not with these *Ninivites* yeeld & cast down our selves before the Lord: but rather like to the drūnkard sleeping in the top of the mast Pro 23. whē we are thus strikē we feel it not, whē we are thus bearen we awake not, when we are thus admonished we amend not.

Wherefore (most deare & blessed brethren beloued in the bowels of Christ Iesus) to conclud al in a word, as he said to the angel of the church that is at *Sardis*: so giue me leave, I beseech yov, to lay the same to every on of you, that heareth me this day. Remēber how you haue receaved &c. Rev. 33. Remēber that this

G a .

day

day you haue hard of a message frō the Lord to a great citty, & of the conuersi-
on of a great citty vnto the Lord. Remēber in the one gods patiēce to *Niniveh*, in sparing it long *Yet 40. daies*: And yet his severe iudgmēt of destructiō, if she would not amend, *and Niniveh shalbe destroyed*: remēber in the other the *Ninivits* turning vnto the Lord, begun with *faith*, cōtinued with *fasting*, declared in *sackcloth*, performed of al, *frō the greatest vnto the least*. And remēber that the Lord hath sēt, the same messag this day to *England*, to *Lōdon*, nay to vs all, as he did to *Niniveh*: giving vs yet time to repent, if we wil accept him. O then let vs loue him in his mercy: threatning our overthrow, if we do neglect him, o thē let vs feare him in his iudgmēts, let vs now repēt, while we haue time, least hereafter we would repent, whē we shal haue no time. Let vs now turn vnto the Lord, in *beleeving on him*, in pinching our bellies with *fasting*, in clothing our backes with *sackcloth*, and in a general humilia-
tion

tion of our selves before him, that so he may turne away his wrath, and heauie iudgmentes, from vs & from our lande. Let vs now open our eares, at the sound of his word preached. That being opened, we may heare it carefully, & carefully hearing it, wee may conceiue it rightly, and, rightly conceiving it, wee may beleue it faithfully, and, faithfully beleaving it, we may discerne it fruitfully, and, fruitfully discerning it, we may practise it effectually, & bring forth the fruits therof accordingly, thereby growing from strength to strength, from vertue to vertue, untill at the last we become perfect men in Christ Iesus. That so being now accepted as sonnes, into the kingdome of *grace* in this world, wee may heerafter bee receaved as heires, into the kingdome of *glory*, in the world to come. Which the Lord of his infinite mercy graunt vnto vs all, for his Deare Sonns sake Iesus Christ, to whom with the Father, and the Holy Ghost, three Persons, one eternall, everliving, and

onely wise God, bee rendered and ascribed all Honour, and Glorie, Povver and Praise, Might and Maiestie, Dignitie and Dominion, now and for evermore. *Amen.*

FJNIS.



